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THE

THIRTY-NINE ARTICLES

OF THE

CHURCH OF ENGLAND.

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THE

THIRTY-NINE ARTICLES

OF THE

CHURCH OF ENGLAND,

ILLUSTRATED BY

COPIOUS EXTRACTS

FROM THE

LITURGY, HOMILIES, NOWELL'S CATECHISM, AND JEWELL'S APOLOGY:

AND

CONFIRMED BY NUMEROUS PASSAGES OF SCRIPTURE.

BY THE

REV. WILLIAM WILSON, B.D.

FELLOW OF QUEEN'S COLLEGE, OXFORD.

When the sense of the Church of England was the question, one would have expected to hear what the Church says; what the Homilies; what Nowell's Catechism; books allowed and published by the Church's authority, and authentic witnesses of her judgment. *Dean Aldrich*, 1687.

Hold fast the form of sound words. 2 *Tim.* i. 15.

Comparing spiritual things with spiritual. 2 *Cor.* ii. 13.

OXFORD,

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1821.

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PREFACE.

THAT the Articles of our Church were never intended to be mere Articles of peace, within which, as a kind of outward fence, the straying of human opinion should be circumscribed, may easily be inferred from a very slight examination of their structure and arrangement; and still more so from their close connection, in expression as well as doctrine, with the public formularies of the Church; with the common standards she has provided for public worship, and for the instruction of her members, in private as well as from the pulpit. In short, the "true and Christian faith," so fully explained in our Homilies, is the principle upon which she claims "assent and consent to all and every thing contained" in those Articles; that so a foundation may be laid for the edification of all her members, according to the solemn injunction she lays upon those to whom the care of souls is committed: "See that you never cease your labour, your care and dili-

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gence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either of error in religion, or for viciousness of life*."

There are some particulars connected with the history of the Articles, which it may be of importance to adduce, with reference to these observations, and to the general object of the present publication.

It is well known, that the Articles were first "devised" in the reign of Edward VI. and further altered and amended in the reign of Elizabeth.

In the conflict of opposing parties, each anticipating on the death of Henry VIII. further exertions in the cause of the Reformation, the concerns of true religion were suffering materially from the violence of papistical advocates on the one hand, or the too forward zeal of protestants on the other; and this combined with a boldness of speculation, such as might be expected to shew itself in the enjoyment or the prospect of emancipation

* Ordination Service.

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from Romish tyranny. The young King had repeated occasion to stay the eagerness of the latter, and enjoin them to wait the measures of those, from whose authority all changes must proceed. It was one of the first acts of this Monarch with regard to religion, to lay an inhibition on preaching, till some standard of doctrine was provided, restricting all Bishops and Clergy to their own cathedrals and cures, and requiring them to admit no preacher that was not duly licensed[b]. To supply the "lack of preachers," the first book of Homilies was "set forth by authority;" with a particular injunction to the Bishops, that "they should not at any time or place preach or set forth unto the people any doctrine contrary or repugnant to the effect contained or set forth in the King's Highness' Homilies; neither yet should admit or give license to preach to any within their diocese, but to such as they should know, or at least assuredly trust, would do the same[c]."

Cranmer however, and the other friends of the Reformation, made it their particular care to select proper men, who, being licensed to preach, might by their sermons promote the

[b] Burnet's Hist. of the Reformation, part II. book 1.
[c] Wilkins's Concilia Magnæ Britanniæ, vol. iv. p. 9.

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cause of the Reformation. In a letter[d] addressed to such as had received this license, it is stated, "that the King had thought good to inhibit all manner of preachers who have not such license to preach, or stir the people in open or common preachings of sermons, by any means, that the devout and godly Homilies might the better in the meanwhile sink into his subjects' hearts, and be learned the sooner."

In a few months, however, a proclamation[e] was issued for the inhibition of all preachers, on the ground that many, so licensed as we have stated above, "had abused the authority of preaching, and behaved themselves irreverently, and without good order in the said preachings. Wherefore His Highness, minding to see very shortly one uniform order throughout this his realm, and to put an end to all controversies in religion, so far as God should give grace, (for which cause at this time certain Bishops and notable learned men, by His Highness' commandment, are congregate,) hath thought good, although certain and many of the said preachers, so before licensed, have behaved themselves very dis-

[d] Burnet's Hist. Ref. part II. book i. App. No. 24.

[e] Fuller's Ch. Hist. lib. vii. p. 388. &c. Wilkins's Concilia, vol. iv. p. 30.

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creetly and wisely, and to the honour of God, and to His Highness' contentation; yet at this present, and until such time as the said order shall be set forth generally, throughout His Majesty's realm, to inhibit, and by these presents do inhibit generally, as well the said preachers so before licensed, as all manner of persons whosoever they be, to preach in open audience, in the pulpit or otherwise, by any sought colour or fraud, to the disobeying of this commandment, to the intent that the whole clergy in this mean space might apply themselves to prayer to Almighty God for the better achieving of the same most godly intent and purpose, not doubting but that also his loving subjects in the meantime will occupy themselves to God's honour, with due prayer in the church, and patient hearing of the godly Homilies, heretofore set forth by His Highness' injunctions to them; and so endeavour themselves that they may be the more ready with thankful obedience to receive a most quiet, godly, and uniform order, to be had throughout all his said realms and dominions."

We see then that the framing of the Articles had a particular reference to pulpit instruction; that all preaching was suspended till they were prepared; that the object in-

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tended by them was to establish "one uniform order," and "to take away all controversies in religion." The same intent is fully recognized in the declaration prefixed to the Articles as we now have them.

The important use to which the Homilies were assigned in the period above alluded to, is a sufficient recognition of their agreement with the principles and doctrines of the Reformation, and of the propriety of their being considered one of the sources of an illustration of the Articles.

With respect to Nowell's Catechism, its authority for the purpose to which it also is here employed[f] rests, if not on the recorded sanction of Convocation, yet on the circumstance of its having been enjoined as an authorized Catechism of instruction, to be used by all schoolmasters exclusively.

The history of this work is as follows[g]. Near the end of the reign of Edward VI. a Catechism had been published by authority, supposed to have been composed by Poinet, Bishop of Winchester. Previously to the

[f] The translation used is the one made by T. Norton, and printed by John Day, cum privilegio Regiæ Majestatis per Decennium An. 1571; but the references are to the pages of a Latin edition by the present Editor.

[g] See Archdeacon Churton's interesting Life of Dean Nowell, sect. vii. and also Strype's Annals of the Reformation, p. 313.

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Convocation of 1562, at the suggestion of Secretary Cecil, Nowell undertook a similar work on a larger scale, making much use however of the one just mentioned.

In the minutes of this Convocation, as quoted by Strype, is the following passage[h]: "First, a Catechism is to be set forth in Latin: which is already done by Mr. Dean of Paul's, and wanteth only viewing. Secondly, certain Articles, containing the principal grounds of Christian religion, are to be set forth—much like to such Articles as were set forth a little before the death of King Edward. Of which Articles the most part may be used, with addition and correction, as shall be thought convenient. Thirdly, to these also may be adjoined the Apology (of Bishop Jewell), lately set forth, after it hath been once again revised, and so augmented or corrected as occasion serveth. These to be joined in one book, and by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the Universities and Grammar Schools throughout the realm." To which the Archbishop added, "and in Cathedral Churches and Collegiate, and in Private Houses." So much, as Archdeacon Churton

[h] Strype's Annals of the Reformation, vol. i. p. 317.

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observes, had he at heart the advancement of true religion, and so much did he approve of those means of advancing it.

In what manner the Convocation gave their sanction to this Catechism and Apology, does not appear by any public document; but in a letter written by the Dean to the Secretary, dated June, 1563, a little after the rising of the Synod, there is the following statement: "Whereas the copy of the Catechism, which he caused to be written out for his Honour, came to the hands of the Bishops and Clergy assembled in the late Convocation; and by reason that certain places were by their judgments altered, and that it was interlined, and somewhat blotted, he had caused it to be copied out again; and had sent it him now, not in his own name as afore, but in the name of the Clergy of the Convocation, as their book, seeing it was by them APPROVED and ALLOWED. That he would have sent it sooner, but that he thought his Honour to be occupied with certain most weighty public affairs;—which seeing they did not so speedily as he trusted draw toward an end, but continued and augmented still, he thought it meet that the copy of the book, at the beginning appointed and dedicated to his Honour, should remain with the same; that when opportunity

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should serve, he might at leisure have it, and judge whether it were not worthy, by his help, to be made public by the Queen's Majesty's authority. For how expedient it were that some treaty of religion should be set forth publicly in the name of our country, his Honour did well understand, seeing the opinion beyond the seas was, that nothing religious was, with any authority or consent of any number of the learned here in our country, taught and set forth; but that a few private persons taught and wrote their opinions, without the approbation of any authority at all. That for his part he had taken pains, as well about the matter of the book, that it might be consonant unto the true doctrine of the Scriptures, as also that the style might agree with the purity of the Latin tongue. And that as the book had not misliked their judgments, whom he did both most allow, and also reverence; so, if it might likewise be approved to him, to whose patrocinii in his purpose he appointed it, when he first began it, he should think his pains most happily bestowed[1]."

After remaining in Cecil's hands above a year, and then with the author till 1570, receiving as it appears some corrections, it was

[1] Strype's Annals of the Reformation, vol. i. p. 358.

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called for again by both Archbishops, in order that it might be published.

Accordingly in the Canons, agreed upon by the Archbishop Parker and the Bishops of his province, in 1571, it was enjoined[k], that schoolmasters should teach no other Latin Catechism but that which was published in the year 1570, (plainly meaning Nowell's Catechism,) and that such children as did not understand Latin should learn the English translation. Again, in the Canons of the Church drawn up and agreed upon in the year 1603, it was ordered[l], that "all schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism, heretofore by public authority set forth."

Our notice of this important work shall be concluded by an extract from the preface to the Enchiridion Theologicum, published by Bishop Randolph, which will include also all that need yet be said on the propriety of uniting Jewell's Apology[m] to the other authorized documents.

[k] Sparrow's Canons, &c.

[l] Ibid.

[m] The translation of this work used in this publication is the one found in Bp. Jewell's Defence of the Apology, in answer to Harding. The Apology, as well as Nowell's Catechism, it is well known was published originally in Latin: both remarkable for their classical elegance, and the former for a strain of animated

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"It is another object of the present plan to shew the genuine sense of the Church of England in her earliest days, both as to the grounds of separation from the Church of Rome, and the doctrines which, after a long struggle, having entirely emancipated herself from that yoke, she at length finally adopted and ratified. For this purpose my choice has been principally directed to such works as had the sanction of public authority, and which may therefore be relied on as containing the final and decided opinions of our Reformers, approved of in the general by the Church at large; whereas in other cases they may have delivered opinions which they afterwards changed, or private opinions which they did not venture to propose on the part of the Church. Of this kind, that is, thus publicly received, were Jewell's Apology, and Nowell's Catechism, the former of which is said to have been published with consent of the bishops, and was always understood to speak the sense of the whole Church, in whose name it was written; the latter had the express sanction of Convocation.—Both these works have also a claim to the attention of the reader, both for clearness of argument,

eloquence, advocating the cause of truth, of soberness, and of genuine religion.

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and for elegance of language;" that is, in the Latin, in which they were both first published.

When with these works is united the venerable Liturgy of our Church, it is due to an authority so sacred to make a right distinction with respect to the confirmation thus received in behalf of the Articles of our Church. It is indeed second only to the warrant of Scripture itself. Having then received the materials of that Liturgy, as we now possess it, recovered from the worse than superstitious additions forced into it by popish presumption, and restored to the original purpose for which they were first intended by the primitive Church; we shall do well to compare, with devout and close attention, this summary of our faith, with the language of those prayers which the devotion of early Christians has dictated for the use of succeeding generations.

Perhaps in none will the accordance of the Liturgy with the Articles, and of the Articles with the Liturgy, appear more interesting or more important, than in the Seventeenth. Nor is this observation made with a view to mere controversial points, but with a reference to the cause of true piety: of which a more just summary was never made by human wisdom; nor could Christian experience more

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faithfully transfer the testimony of Scripture to the delineation of its own character. The Church, which demands our attention to this portion of her creed, may well make but little account of the attachment of that member of her society, who cannot rise from the discussions of which it has been the occasion[n], and contemplate, with kindred feelings, the decisive testimony this Article bears to personal religion, and acknowledge how interesting an agreement there is between the several por-

[n] It would be well if the following observation were always borne in mind by those who undertake the discussion of a subject so closely connected with personal religion as the Seventeenth Article:

"Is it possible that any sincere believer should so far belie his profession, as to scoff at this notion of conscious fellowship with the Holy Spirit? When the voice of our Church expressly proclaims "that the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things," can any man who has declared his assent to that Article venture to make the very object it describes a theme of scorn and derision?——It is possible the individual against whom the ridicule is aimed may be a hypocrite, or he may be an enthusiast—let God be his judge: to his own Master let him stand or fall. But whatever the case may be, he cannot be a greater hypocrite than that man who professes to believe all that our Church believes, and yet vilifies and derides one of her most solemn and explicit declarations." *Dr. Copleston's Four Discourses on Necessity and Predestination.* 1821.

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tions of it, and some of the best forms of prayer among our Collects.

The Editor is bound to confess, that in preparing the present publication, the time necessarily spent in collecting and arranging the materials has not been without that profit to himself, which he would hope the perusal of it may be to others. If the present attempt shall in any measure prove, how judiciously concise, and yet how fully appropriate to the subject, is the expressive language of our Articles—how nicely our Church has adjusted the balance of those doctrines, which, as the test of her communion, she requires to be received with a "pure heart, with a good conscience, and with faith unfeigned[o]"—how intimately and necessarily the doctrines so proposed are interwoven in her prayers—how faithfully they are recorded and maintained in her authorized forms of instruction—how profitably they are enlarged upon "in the spirit of a sound mind" in the Homilies: and, lastly, if it may appear, that a real member of the Church is one, who has been instructed by her, who believes to the saving of the soul, who prays with the understanding, who walks religiously in good works, and who,

[o] See Reformatio Legum Eccles. Tit. I. cap. 2.

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in the knowledge and obedience of God's holy word, is more and more established and confirmed in the faith of eternal salvation to be enjoyed through Christ—the object which the Editor had in view shall be answered; and, however humble the claims of this publication, they will be allowed by all who seek the peace and welfare of our Zion.

QUEEN'S COLLEGE,
March 19, 1821.

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THE Homilies are standing discourses, still of great use, and necessary for these times, and for the times that may succeed ours. For they are standing discourses to examine the principles of our Church by, and ought to be preserved as her undoubted monuments and sense, to be consulted upon all emergencies, and produced as her undoubted principles——to shew how uniform and agreeable her principles in all her public exercises, in her Articles and Homilies, Prayers and Offices; for they do not contradict one another, or establish contrary principles, but harmonize or agree as they should. Our Articles are the same in doctrine with our Catechism, our Homilies with our Articles; and were the ministry as advised as it should be, there would be no diversity of doctrine, or variation of principle amongst us; but they might preach the same truths which the Church professes, and in her language set forward the salvation of souls.

Our Church hath been very cautious in her reformation, and prudent in providing for her instruction and edification of her people; her wariness hath been so great, that she hath not only kept the word of God, and the explication of it which the primitive times have afforded, but hath caused her Articles and Homilies, her Catechism and Offices, to agree with great exactness, and to contain the same doctrine, and explain the same faith. *Boys on the Articles.* 1716.

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ARTICLES,

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for avoiding of diversities of opinions, and for the establishing of consent, touching true Religion. Reprinted by His Majesty's commandment, with his Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION.

BEING by God's ordinance, according to our just title, Defender of the Faith, and Supreme Governor of the Church, within these our Dominions, We hold it most agreeable to this our Kingly office, and our own Religious zeal, to conserve and maintain the Church committed to our charge, [a] in unity of true Religion, and in [a] the bond of peace; and not to suffer unnecessary

[a] St. Paul could not abide to hear among the Corinthians these words of discord or dissension, "I hold of Paul, I of Cephas, and I of Apollos:" (1 Cor. iii. 4.) what would he then say if he heard these words of contention, which be now almost in every man's mouth? He is a Pharisee—he is a Gospeller—he is of the new sort—he is of the old faith—he is a new-broached brother—he is a good catholic father—he is a papist—he is an heretic. O how the church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all rent and torn! O body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our Head, except we be glued with concord and charity one to another. For he that is not in this unity is not of the Church of Christ, which is a congregation or unity together, and not a division.

St. Paul saith, "That as long as emulation or envying, contention, and factions or sects be among us, we be carnal, and

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disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have therefore, upon mature deli-

walk according to the fleshly man." (1 Cor. iii. 3.) And St. James saith; "If ye have bitter emulation or envying, and contention in your hearts, glory not of it: for where contention is, there is unstedfastness, and all evil deeds." (James iii. 14—16.)

And why do we not hear St. Paul, which prayeth us, whereas he might command us, saying, "I beseech you in the name of our Lord Jesus Christ, that you will speak all one thing, and that there be no dissension among you; but that you will be one whole body, of one mind, and of one opinion in the truth?" (1 Cor. i. 10.) If his desire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refuse it?

And if we list not to hear his petition or prayer, yet let us hear his exhortation; where he saith, "I exhort you, that you walk as it becometh the vocation in which you be called, with all submission and meekness, with lenity and softness of mind, bearing with one another in charity; studying to keep the unity of the Spirit by the bond of peace; for there is one body, one Spirit, one faith, one baptism." (Ephes. iv. 1—5.) There is, saith he, but one body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among ourselves be divided? There is but one faith; and how can we then say, he is of the old faith, and he is of the new faith? There is but one baptism; and then shall not all they which be baptized be one? Contention causeth division: wherefore it ought not to be among Christians, whom one faith and baptism joineth in an unity.

But if we contemn St. Paul's request and exhortation, yet at the least let us regard his earnest entreating: in the which he doth very earnestly charge us, and (as I may so speak) conjure us in this form and manner: (Phil. ii. 1—3.) "If there be any consolation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pity and compassion, fulfil my joy: being all alike affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vain-glory." Who is he, that hath any bowels of pity, that will not be moved with these words so pithy? Whose heart is so stony, that the sword of these words, which be more sharp than any two-edged sword, may not cut and break asunder? Wherefore, let us endeavour ourselves to fulfil St. Paul's joy here in this place, which shall be at length to our great joy in another place. *Hom.* xii. 1.

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beration, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of England, (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto,) do contain the true doctrine of the Church of England, agreeable to God's word: which We do therefore ratify and confirm, requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of England: and that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under our Broad Seal so to do; and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the land.

That out of our Princely care that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have licence under our Broad Seal to deliberate of, and to do, all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England, now established; from which We will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of

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Christ[b], *We will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England, according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

That if any public Reader in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any public disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal assent; he or they the offenders shall be liable to our displeasure, and the Church's censure in our Commission Ecclesiastical, as well as any other: and We will see there shall be due execution upon them.

[b] See Article XVII. l. m.

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ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is [a]but one [b]living and [c]true God, [d]ever-

[a] There is one nature, or substance, or soul, or mind, or rather Divine Spirit, (for diversely have wise men, both heathen and Christian, termed God, where indeed by no words he can be properly termed,) eternal, without beginning and end, unmeasurable, uncorporal, invisible with the eyes of men, of most excellent majesty, which we call God, whom all people of the world must reverence and worship with highest honour; and in him, as the best and greatest, to settle their hope and affiance. *Nowell*, p. 34.

[a] Thou shalt have no other Gods before me. Exod. xx. 3. The Lord (Jehovah) our God (our Elohim) is one Lord (one Jehovah.) Deut. vi. 4. Who is God save the Lord? Ps. xviii. 31. Hath not one God created us? Mal. ii. 10. There is none other God but one. 1 Cor. viii. 4, 6. God is one. Gal. iii. 20. Thus saith the LORD, the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. I know not any. Isa. xliv. 6, 8. Rev. i. 8. One God and Father, who is above all, and through all. Eph. iv. 6. There is one God and one Mediator. 1 Tim. ii. 5. Thou believest there is one God, thou doest well. James ii. 19. Thou art God alone. 2 Kings xix. 15. Thou art LORD alone. Neh. ix. 6. Whose name alone is Jehovah. Ps. lxxxiii. 18. I am God; there is no God with me. Deut. xxxii. 39. Before me there was no God formed. Isa. xliii. 10.

[b] My heart and my flesh crieth out for the living God. Ps. lxxxiv. 2. Ye are the temple of the living God. 2 Cor. vi. 16. He liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. Dan. iv. 34. He is the living God, and stedfast for ever. Dan. vi. 26.

[c] The LORD is the true God, he is the living God, and an everlasting King. The Gods that have not made the heavens and the earth, shall perish from the earth, and from under the heavens. Jer. x. 10, 11. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. Turned to God from idols to serve the living and true God. 1 Thess. i. 9. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John v. 20.

[d] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. xc. 2. They shall perish, but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end,

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lasting, [e]without body, parts, or passions; [f]of infinite power, [g]wisdom, and [h]goodness, the [i]Maker

[i] God, the most good and mighty Father, at the beginning, and of nothing, by the power of his word, that is, of Jesus Christ his Son, framed and made this whole visible world, and all things, whatsoever they be, that are contained therein, and also the uncorporal spirits, whom we call angels. *Nowell*, p. 37.

Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations. Ps. cii. 26, 27, 12. The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. Isa. xl. 28.

[e] God is a Spirit. John iv. 24. What likeness will ye compare to him? Isa. xl. 18. We ought not to think that the Godhead is like to gold, or silver, or stone, graven by art or man's device. Acts xvii. 29. The invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Rom. i. 20. Changed the glory of the incorruptible God into an image. Rom. i. 23. God is not a man, that he should lie; neither the son of man, that he should repent. Numb. xxiii. 19.

[f] With God all things are possible. Mark x. 27. Luke i. 37. He hath made the earth by his power, he hath established the world by his wisdom, he hath stretched out the heavens by his discretion. Jer. x. 12. li. 15. His divine power hath given to us all things that pertain to life and godliness. 2 Pet. i. 3. We are kept by the power of God through faith unto salvation. 1 Pet. i. 5.

[g] He is perfect in knowledge. Job xxxvii. 16. His understanding is infinite. Ps. cxlvii. 5. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom. xi. 33. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Tim. i. 17.

[h] The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Exod. xxxiv. 6. The goodness of God endureth continually. Ps. lii. 1. Thou preventest with the blessings of thy goodness. Ps. xxi. 3. The goodness of God leadeth to repentance. Rom. ii. 4. Good and upright is the Lord, therefore will he teach sinners in the way. Ps. xxv. 8. Thou, Lord, art good, and ready to forgive, and plenteous in mercy to all that call upon thee. Ps. lxxxvi. 5. The earth is full of the goodness of the Lord. Ps. xxxiii. 5. Truly God is good to Israel, to such as are of a clean heart. Ps. lxxiii. 1. My people shall be satisfied with my goodness, saith the Lord. Jer. xxxi. 14. O taste and see that the Lord is good; blessed is the man that trusteth in him. Ps. xxxiv. 8. The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. Ezra viii. 22.

[i] He that built all things is God. Heb. iii. 4. In the beginning God created the heavens and the earth. Gen. i. 1. Thou hast made heaven and the heaven of heavens, with all their hosts; the earth and all things that are therein; the sea, and all that is therein: and thou preservest them all, and the host of heaven worshippeth thee. Neh. ix. 6. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Rev. iv. 11.

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and [k]Preserver of all things, both visible and

[k] Whereas it is much more excellent to maintain and preserve things created, than to have once created them; we must certainly believe, that when he had so framed the world and all creatures, he from thenceforth hath preserved and yet preserveth them. For all things would run to ruin, and fall to nothing, unless by his virtue, and, as it were, by his hand, they were upholden. We also assuredly believe, that the whole order of nature, and changes of things, which are falsely reputed the alterations of fortune, do hang all upon God: that God guideth the course of the heaven, upholdeth the earth, tempereth the seas, and ruleth this whole world, and that all things obey his divine power, and by his divine power all things are governed: that he is the author of fair weather and of tempest, of rain and of drought, of fruitfulness and of barrenness, of health and of sickness: that of all things that belong to the sustentation and preserving of our life, and which are desired either for necessary use or honest pleasure: finally of all things that nature needeth, he hath ever given, and yet most largely giveth abundance and plenty with most liberal hand: to this end verily that we should so use them as becometh mindful and kind children. *Nowell*, p. 37.

If his especial goodness were not every where present, every creature should be out of order, and no creature should have his property, wherein he was first created. He is therefore invisible every where, and in every creature, and filleth both heaven and earth with his presence: in the fire to give heat; in the water to give moisture; in the earth, to give fruit; in the heart, to give his strength; yea in our bread and drink is he, to give us nourishment, where without him the bread and drink cannot give sustenance, nor the herb health: Wisd. xvi. 26. Deut. viii.

[k] The Lord, the most high God, the possessor of heaven and earth. Gen. xiv. 22. To the end thou mayest know that I am the Lord in the midst of the earth. Exod. viii. 22. The pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints. 1 Sam. ii. 8, 9. In whose hand is the soul of every living thing, and the breath of all mankind. Job xii. 10. Upholding all things by the word of his power. Heb. i. 3. In the beginning God (Eloim) created the heavens and the earth. Gen. i. 1. God said, Let us make man in our image, after our likeness. Gen. i. 26, 27. Hath not one God created us? Mal. ii. 10. God by his Son made the worlds. Heb. i. 2. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. John i. 1—3. Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. iii. 16, 17.

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invisible. [1]And in unity of this Godhead there

3. Wisd. xvi. 12. It is not therefore the power of the creatures, which worketh their effects, but the goodness of God which worketh in them. In his word truly do all things consist. *Hom.* xxix. 1.

[1] We believe that there is one certain nature and divine power, which we call God: and that the same is divided into three equal persons, into the Father, into the Son, and into the Holy Ghost; and that they be all of one power, of one majesty, of one eternity, of one Godhead, and of one substance. And although these three persons be so divided, that neither the Father is the Son, nor the Son is the Holy Ghost, or the Father: yet nevertheless we believe that there is but one very God: and that the same one God hath created heaven and earth, and all things contained under heaven. *Jewell.*

In one substance of God we must consider, the Father which of himself begat the Son even from eternity, the beginning and first author of all things; the Son, even from eternity begotten of the Father, which is the eternal wisdom of God the Father; the Holy Ghost, proceeding from them both, as the power of God spread abroad through all things, but yet so as it continually abideth in itself: and yet that God is not therefore divided. For of these three persons, none goeth before the other in time, in greatness, or in dignity; but the Father, the Son, and the Holy Ghost, three distinct Persons, in eternity of like continuance in power, even in dignity equal, and in Godhead one. There is therefore one eternal, immortal, almighty, glorious, the best, the greatest God, the Father, the Son, and the Holy Ghost. For so hath the universal number of Christians, which is called the Catholic Church, taught us by the holy Scriptures concerning God the Father, the Son, and the Holy Ghost; where otherwise the infinite depth of this mystery is so great that it cannot with mind be conceived, much less with words be expressed, wherein therefore is required a simplicity of Christian faith ready to believe, rather than sharpness of wit to search, or the office of the tongue to express so secret and hidden a mystery. *Nowell*, p. 35.

In these Books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom, all things have their being and keeping up; and these three persons to be but one God, and one substance. *Hom.* i. 1.

For as there are three several and sundry Persons in the Deity; so have they three several and sundry offices proper unto each of them; the Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. *Hom.* xxviii. 1.

[1] I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. John xiv. 16, 17. Through him (Christ) we both have access by one Spirit

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be three Persons, of one substance, power, and

And the Catholic Faith is this, That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal: and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty: and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord: and yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord; so are we forbidden by the Catholic Religion to say, There be three Gods, or three Lords. And in this Trinity none is afore or after other, none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity. *Athan. Creed.*

O God the Father, of heaven, have mercy upon us miserable sinners. O God the Son, Redeemer of the world, have mercy upon us miserable sinners. O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners. O holy, blessed, and glorious Trinity, three persons, and one God, have mercy upon us miserable sinners. *Litany.*

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven

unto the Father. Eph. ii. 18. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Gal. iv. 6. There are three that bear record in heaven, the Father, the

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eternity; the Father, the Son, and the Holy Ghost.

and earth are full of thy glory. Glory be to thee, O Lord most High. Amen. *Com. Service.*

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this Faith, and evermore defend us from all adversities; who livest and reignest one God, world without end. Amen. *Collect for Trinity Sunday.*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen. *Visitation of the Sick.*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen. *Marriage Service.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen. *Com. Service.*

Word, and the Holy Ghost: and these three are one. 1 John v. 7.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. 2 Cor. xiii. 14.

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II. *Of the Word, or Son of God, which was made very Man.*

[a]THE Son, which is the [b]Word of the Father, [c]begotten from everlasting of the Father, the [d]very and eternal God, and [e]of one substance with the

[a] I believe in God, the Father, &c. and in Jesus Christ, his only Son, our Lord. *Apost. Creed.* The Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son. The Father uncreate, the Son uncreate. The Father incomprehensible, the Son incomprehensible. The Father eternal, the Son eternal. The Father is Almighty, the Son Almighty. The Father is God, the Son is God. The Father is Lord, the Son is Lord. *Athan. Creed.*

[e] I believe in God, the Father Almighty, &c. and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made; being of one substance with the Father. *Nicene Creed.*

The Son is of the Father alone, not made, nor created, but begotten. *Athan. Creed.*

Thou art the King of glory, O Christ. Thou art the everlasting Son of the Father. *Morn. Prayer.*

[e] O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.—For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Com. Service.*

[b] The Word was with God, and the Word was God. John i. 1. His name is called the Word of God. Rev. xix. 13.

[c] The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth. John i. 14. Being the brightness of his glory, and the express image of his person. Heb. i. 3. Whose goings forth have been from of old, from everlasting. Micah v. 2. Before Abraham was, I am. John iii. 16.

[d] The Word was God. John i. 1. God was manifested in the flesh. 1 Tim. iii. 16. In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. They shall call his name Emmanuel, which being interpreted is, God with us. Matt. i. 23. Isa. vii. 14. His name shall be called the Mighty God. Isa. ix. 6. Mighty to save. Isa. lxiii. 1. Christ, who is over all, God blessed for ever. Rom. ix. 5. Feed the church of God, which he hath purchased with his own blood. Acts xx. 23.

[e] I and my Father are one. John x. 30. The Father is in me, and I in him. John x. 38. Who being in the form of God, thought it not robbery to be equal with God. Phil. ii. 9. He that seeth me, seeth him that sent me. John xii. 45.

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Father, [f]took Man's nature in the womb of the blessed Virgin, of her substance: so that [g]two whole and perfect Natures, that is to say, the

[f] Jesus Christ, being true and natural God, equal and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgin's womb; and that of her undefiled substance, that so he might be a mediator between God and us, and pacify his wrath. *Hom.* xxxii. 1.

Jesus Christ, the Son of God, very God, and the son of the Virgin, very man—which was conceived of the Holy Ghost, and born of the nature of the holy, chaste, and undefiled Virgin Mary; and of the same mother he was so born and nourished as other infants be, saving that he was altogether pure, and free from all contagion of sin. *Nowell*, p. 41.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb. *Morn. Prayer.*

The right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world; perfect God, and perfect Man, of a reasonable soul, and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who although he be God and Man, yet he is not two, but one Christ. One not by conversion of the Godhead into the flesh, but by taking of the manhood into God: one altogether, not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and man is one Christ. *Athan. Creed.*

[g] We are evidently taught in the Scripture, that our Lord and Saviour Christ consisteth of two several natures; of his manhood, being thereby perfect man; of his Godhead, being thereby perfect God. In that he did hunger and thirst, eat and drink, sleep and wake; in that he preached his Gospel to the people; in that he wept and sorrowed for Jerusalem; in that he payed tribute for himself and Peter; in that he died and suffered death: what other thing did he else declare, but only this, that he was perfect man as we are? For which cause he is called in holy Scripture sometime the Son of David, sometime the Son of man, sometime the Son of Mary, sometime the Son of Joseph, and so forth. Now in that he forgave sins; in that he wrought miracles; in that he did cast out devils; in that he healed men

[f] Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, which being interpreted is, God with us. Isa. vii. 14. and Matt. i. 22, 23. When the fulness of time was come, God sent forth his Son made of a woman. Gal. iv. 4. It behoved him to be made like unto his brethren. Heb. ii. 17.

[g] Unto us a Child is born, unto us a Son is given. Isa. ix. 6. God

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Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one [h] Christ,

with his only word; in that he knew the thoughts of men's hearts; in that he had the seas at his commandment; in that he walked on the water; in that he rose from death to life; in that he ascended into heaven, and so forth; what other thing did he shew therein, but only that he was perfect God? But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life; to overcome hell, and purchase heaven; to remit sins, and give righteousness: therefore it was needful that our Messias, whose proper duty and office that was, should be not only full and perfect man, but also full and perfect God; to the intent he might more fully and perfectly make satisfaction for mankind. God saith, "This is my well-beloved Son, in whom I am well pleased." (Matt. iii. 17.) By which place we learn, that Christ appeased and quenched the wrath of his Father, not in that he was only the Son of man, but much more in that he was the Son of God. *Hom.* xxiv.

The end of his coming was to save and deliver his people—to fulfil the Law for us—to bear witness unto the truth—to teach and preach the words of his Father—to give light unto the world—to call sinners to repentance—to refresh them that labour and be heavy laden—to cast out the prince of this world—to reconcile us in the body of his flesh—to dissolve the works of the Devil: last of all, to become a propitiation for our sins; and not for ours only, but also for the sins of the whole world. (Matt. i. 21. v. 17. John xviii. 37. Luke iv. 18, 19. John viii. 12. Matt. ix. 13. xi. 28. John xii. 31. Col. i. 21, 22. Heb. x. 13. Rom. iii. 25.) *Hom.* xxiv.

Necessary it was that what man had offended against God, man should atone and satisfy it; which heavy burden none but the man Jesus Christ was able to take up and bear. And other mediator could there not be to set man at one with God, and to make peace between them, but Jesus Christ, both God and man. Therefore being made man, he did, as it were, put upon him our person, that he might therein take upon him, bear, perform, and fulfil the parts of our salvation. *Nowell,* p. 45.

[h] *Q.* What meaneth the name of Christ? *A.* It is as much as to say Anointed; whereby is meant that he is the Sovereign King, Priest, and Prophet.—In the name of Christ are contained

was in Christ. 2 Cor. v. 19. In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. God was manifest in the flesh. 1 Tim. iii. 16. The second man is the Lord from heaven. 1 Cor. xv. 47. Jesus Christ being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. ii. 6, 7.

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[i]very God, and [k]very man; who [l]truly suffered,

those three offices which the Son of God received of his Father, and fulfilled to make us partners with him of all the fruit thereof. *Nowell*, p. 43, 44.

[l] He of his own accord and willingly suffered, to the intent with this most sweet sacrifice to appease his Father toward mankind, and to pay and suffer the pains due to us, and by this means to deliver us from the same. Neither is it unused among men one to promise, and be surety, yea sometime to suffer, for another. But with Christ, as our surety so suffering for us, God dealt, as it were, with extremity of law: but to us whose sins, deservings, punishments, and due pains he laid upon Christ, he used singular lenity, gentleness, clemency, and mercy. *Nowell*, p. 47.

Q. Sith he had the power to choose his own death, why should he be crucified rather than suffer any other kind of death? *A.* First for his Father's will, whereunto he conformed himself, and which had been long afore in old time uttered and declared by God, by so many prophecies and oracles, signs and tokens. Moreover, his will was to suffer extremity, for that had deserved all extremity; for that kind of death was of all other most accursed and abominable, which death yet he chiefly chose to die for us, to the intent to take upon himself the grievous curse, wherein our sins had bound us, and thereby to deliver us from the same curse. *Nowell*, p. 50.

Christ suffered not only a common death in the sight of men, but also was touched with the horror of eternal death: he fought and wrestled, as it were, hand to hand, with the whole army of

[i] Adorn the doctrine of God our Saviour. Tit. ii. 10. Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Tit. ii. 13. They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts vii. 59. Thy throne, O God, is for ever and ever. Heb. i. 8. By him were all things created, that are in heaven, and that are in earth. He is before all things, and by him all things consist. Col. ii. 16, 17. He that built all things is God. Heb. iii. 4. Hereby perceive we the love of God, because he laid down his life for us. 1 John iii. 16. This is the true God, and eternal life. 1 John v. 20. That eternal life, which was with the Father, and was manifested unto us. 1 John i. 2. Jesus Christ, the same yesterday, to-day, and for ever. Heb. xiii. 8.

[k] The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, —She brought forth her first-born Son. Matt. i. 18, 25. The child grew, and waxed strong in spirit. Luke ii. 40. When he had fasted forty days and forty nights, he was afterward an hungred. Matt. iv. 2. Jesus saith, I thirst. John xix. 28. Jesus wept. John xi. 35. Luke xix. 41. He was in the hinder part of the ship, asleep on a pillow, and they awake him. Mark iv. 38. Jesus bowed his head, and gave up the ghost.—And when they came to Jesus, and saw that he was dead already, they brake not his legs. John xix. 30, 33.

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[m]was crucified, [n]dead, and [o]buried, [p]to reconcile

hell: before the judgment seat of God he put himself under the heavy judgment and grievous severity of God's punishment: he was driven into most hard distress: he for us suffered and went through most horrible fears, and most bitter griefs of mind, to satisfy God's just judgment in all things, and to appease his wrath. For to sinners, whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting: so when he did take upon him and bear both the guiltiness and just judgment of mankind, which was undone, and was already condemned, he was tormented with so great trouble and sorrow of mind, that he cried out, My God, my God, why hast thou forsaken me? *Nowell*, p. 50.

This came to pass according to the state of his human nature, his Godhead in the mean time not putting forth the force of his power. *Nowell*, p. 51.

[o] His dead and spiritless body was laid in the grave, that his death should be more evident, and that all men might certainly know it. For if he had by and by revived, many would have brought his death in debate and question, and so might it seem that it was likely to prove doubtful. *Nowell*, p. 52.

[p] Whose mediation was so acceptable to God the Father, through his absolute and perfect obedience, that he took his act

[m] They crucified him, and with him two thieves: and the Scripture was fulfilled which saith, And he was numbered with the transgressors. Mark xv. 25, 27, 28. Isa. liii. 12.

[n] See above, John xix. 33.

[o] When the even was come, there came a rich man of Arimathea, named Joseph, who also was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. Matt. xxvii. 57—60. He made his grave with the wicked, and with the rich in his death. Isa. liii. 9.

[p] It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. Col. i. 19—21. That he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17. We were reconciled to God by the death of his Son. Rom. v. 10. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. v. 18, 19. This is my beloved Son, in whom I am well pleased. Matt. iii. 17. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed. The Lord hath laid on him the iniquity of us all. Isa. liii. 5, 6. He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.

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his Father to us, and to be [q] a sacrifice, not only for original guilt, but also for actual sins of men.

for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation. *Hom.* xxix. 3.

[q] We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again. *Hom.* iii. 2.

I believe the forgiveness of sins. *Apost. Creed.*

He suffered for our salvation. *Athan. Creed.*

For us men and for our salvation he came down from heaven. *Nicene Creed.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. *Com. Service.*

[q] Thou shalt make his soul an offering for sin. Isa. liii. 10. Christ was once offered to bear the sins of many. Heb. ix. 28. Christ died for our sins. 1 Cor. xv. 3. He appeared to put away sin by the sacrifice of himself. Heb. ix. 26. Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. v. 2. In whom we have redemption through his blood, even the forgiveness of sins. Col. i. 14. Behold the Lamb of God, which taketh away the sin of the world. John i. 29. The blood of Jesus Christ cleanseth from all sin. 1 John i. 7. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John ii. 1, 2.

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III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he [a]went down into Hell.

[a] As Christ by his body descended into the bowels of the earth, so, his soul severed from his body, he descended into hell: and therewith also the virtue and efficacy of his death so pierced through to the dead, and to very hell itself, that both the souls of the unbelieving felt their most painful and just damnation for infidelity, and Satan himself, the prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin. On the other side, the dead, which, while they lived, believed in Christ, understood that the work of their redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort. John v. 25. xi. 25, 26. Rom. xiv. 9. Col. i. 19, 20. *Nowell*, p. 52.

He descended into hell. *Apost. Creed.*

[a] Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. Eph. iv. 9, 10. By which he went and preached unto the spirits in prison. 1 Pet. iii. 19. My flesh shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Ps. xvi. 10, 11. Acts ii. 26. To this end Christ both died and rose and revived, that he might be the Lord both of the dead and the living. Rom. xiv. 9. That through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. Heb. ii. 14, 15. O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 55.

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IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death,

* It is declared very apparently and manifestly, by his oft appearance to sundry persons at sundry times.

First, he sent his angels to the sepulchre, who did shew unto certain women the empty grave; saving that the burial linen remained therein. (Matt. xxviii. 5, 6.) And by these signs were these women fully instructed that he was risen again; and so did they testify it openly. After this Jesus himself appeared to Mary Magdalen; (John xx. 16.); and after that to certain other women, and straight afterward he appeared to Peter; (1 Cor. xv. 5.); then to the two disciples which were going to Emmaus. He appeared to the disciples also, as they were gathered together, for fear of the Jews, the door shut. (Luke xxiv. 36.) At another time he was seen at the sea of Tiberias, of Peter and Thomas, and of other disciples, when they were fishing. (John xxi. 1, 2.) He was seen of more than five hundred brethren in the mount of Galilee; where Jesus appointed them to be by his angel, when he said, "Behold, he shall go before you into Galilee; there shall ye see him, as he hath said unto you." After this he appeared unto James; and last of all he was visibly seen of all the Apostles, at such time as he was taken up into heaven. (Acts i. 9.) *Hom.* xxvi.

So great is the matter of this Article—which is the ground and foundation of our whole religion—and of so great weight and importance, that it was thought worthy to keep our Saviour still on earth, forty days after he was risen from death to life, to the confirmation and establishment thereof in the hearts of his disciples.—Assuredly so highly comfortable is this Article to our consciences, that it is even the very lock and key of all our Christian religion and faith. *Hom.* xxvi.

* I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. 1 Cor. xv. 3—8. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. Acts x. 40. To whom (the Apostles) he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts i. 3. The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. Luke ix. 22. Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrec-

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[b]and took again his body, with flesh, bones, and all things appertaining to the perfection of

If he had not risen he could not be thought to be the Son of God: but now rising from the dead to eternity of life, he declared a greater power of his Godhead, than if, in descending from the cross, he had fled from the terrors of death. To die certainly is common to all; and though some for a time have avoided death intended against them, yet to loose or break the bonds of death once suffered, and by his own power to rise alive again, that is the proper doing of the only Son of God, Jesus Christ, the Author of life, by which he hath shewed himself the conqueror of sin and death, yea, and of the devil himself. *Nowell*, p. 52.

Q. What profits bringeth it unto us that Christ rose again? *A.* Manifold and divers. For thereof cometh to us righteousness, which before we lacked: thence cometh to us endeavour of innocency, which we call newness of life: thence cometh to us power, virtue, and strength to live well and holily: thence have we hope that our mortal bodies also shall one day be restored from death, and rise whole again. For if Christ himself had been destroyed by death, he had not been our deliverer; for what hope of safety should we have had left by him that had not saved himself? It was therefore meet for the person which the Lord did bear, and a necessary help for us to salvation, that Christ should first deliver himself from death, and afterwards that he should break and pull in sunder the bands of death for us, and so that we might set the hope of our salvation in his resurrection. For it cannot be that Christ our head, rising again, should suffer us the members of his body to be consumed and utterly destroyed by death. *Nowell*, p. 53.

He died to destroy the rule of the devil in us; and he rose again to send down his Holy Spirit to rule in our hearts, to endow us with perfect righteousness. *Hom.* xxvi.

tion from the dead. Rom. i. 4. Jesus Christ the first begotten of the dead. Rev. i. 5. Thou wilt not suffer thine Holy One to see corruption. Ps. xvi. 10. After that he is killed, he shall rise the third day. Mark ix. 31. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. i. 3. If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. 9. If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Rom. iv. 24, 25.

[b] Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. John xx. 27. Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have. Luke xxiv. 39.

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man's nature, [c] wherewith he ascended into hea-

[c] To this our Saviour and Mediator hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority, to distribute his goods and gifts committed to him: for so writeth the Apostle, "To every one is grace given, according to the measure of Christ's giving." And thereupon to execute his authority committed, after that he had brought sin and the devil to captivity, to be no more hurtful to his members, he ascended up to his Father again, and from thence sent liberal gifts to his well-beloved servants, and hath still the power to the world's end to distribute his Father's gifts continually in his church, to the establishment and comfort thereof. And by him hath Almighty God decreed to dissolve the world, to call all before him, to judge both the quick and the dead, and finally by him shall he condemn the wicked to eternal fire in hell, and give the good eternal life, and set them assuredly in presence with him in heaven for evermore. *Hom.* xxix. 3.

Christ sitting on the right hand of God doth with his power, wisdom, and providence, rule and dispose the world, move, govern, and order all things, and so shall do till the frame of the world be dissolved. *Nowell,* p. 56.

It was meet that Christ, which from the highest degree of honour and dignity had descended to the basest estate of a servant, and to the reproach of condemnation and shameful death, should on the other side obtain most noble glory and excellent estate, even the same which he had before, that his glory and majesty might in proportion answer to his baseness and shame. Phil. ii. 8, 9, 10. *Nowell,* p. 55.

Christ by ascending and sitting on the right hand of his Father, hath removed and thoroughly rooted out of men's hearts that false opinion, which sometime his Apostles themselves had

[c] Christ being raised from the dead dieth no more, death hath no more dominion over him. Rom. vi. 9. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, &c. Phil. ii. 9, 10. While he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 51. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark xvi. 19. He raised him from the dead, and set him at his own right hand, in the heavenly places. Eph. i. 20. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. John xx. 17. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. cx. 1. Whom the heavens must receive until the times of restitution of all things. Acts iii. 21.

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ven, and there sitteth, until he [d]return to judge all men at the last day.

conceived, namely, that Christ should reign visible here in earth, as other kings and worldly princes do. *Nowell*, p. 57.

Q. What profit take we of his ascending into heaven, and sitting on the right hand of his Father? *A.* First, Christ, as he had descended to the earth, as into banishment for our sake: so when he went up into heaven, his Father's inheritance, he entered in our name, making us a way and entry thither, and opening us the gate of heaven, which was before shut against us for sin: for sith Christ our head hath carried with him our flesh into heaven, so mighty and loving a head will not leave us for ever in earth, that are members of his body. Moreover he being present in the sight of God, and commending us unto him, and making intercession for us, is the patron of our cause, who being our advocate, our matter shall not quail. *Nowell*, p. 55.

[d] Christ shall come in the clouds of heaven with high glory, and at the sound of the trumpet, all the dead that have lived from the creation of the world to that day, shall rise again with their souls and bodies whole and perfect, and shall appear before his throne to be judged, every one for himself, to give account of their life, which shall be examined by the uncorrupted and severe Judge according to the truth. *Nowell*, p. 60.

Q. Ought the godly at thinking upon this judgment to be strickened and abashed with fear, and to dread it, and shrink from it? *A.* No. For He shall give the sentence, which was once by the judge's sentence condemned for us, to the end that we, coming under the grievous judgment of God, should not be condemned but acquitted in judgment. He, I say, shall pronounce the judgment, in whose faith and protection we are, and which hath taken upon him the defence of our cause. *Nowell*, p. 61.

Moreover, he came in flesh, and in the self-same flesh ascended into heaven, to declare and testify unto us, that all faithful people which stedfastly believe in him, shall likewise come unto the same mansion-place, whereunto he, being our Chief Captain, is gone before. *Hom.* xxiv.

Whatsoever things he hath done, he hath done them all for our benefit, even so far that they be as much our own, (so that with stedfast and lively faith we cleave unto them) as if we ourselves had done them. He was crucified, and we also are crucified with him, and our sins punished in him. He died, and

[d] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. Matt. xxv. 31, 32. We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body. 2 Cor. v. 10. He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. Acts

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was buried. We also, together with our sins, are dead and buried, and that so as all the remembrance of our sins is for ever forgotten. He rose from death, and we also are risen again with him, being so made partakers of his resurrection and life, that from thenceforth death hath no more dominion over us. For in us is the same Spirit which raised Jesus Christ from the dead. Finally, beside that since his ascension we have most abundantly received the gifts of the Holy Ghost, he hath also lifted and carried us up into heaven with him, that we might as it were with our head take possession thereof. These things indeed are not yet seen, but then shall they be brought abroad into light, when Christ, which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortal glory, shall shew himself openly to all men. *Nowell*, p. 58.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that thou shalt come to be our Judge. *Liturgy*.

x. 42. The Father hath committed all judgment unto the Son. He hath given him authority to execute judgment, because he is the Son of man. John v. 22, 27. He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 31.

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V. *Of the Holy Ghost.*

[a]THE Holy Ghost, [b]proceeding from the Father

[a] Q. What believest thou of the Holy Ghost? *A.* I confess that he is the third Person of the most holy Trinity, proceeding from the Father and the Son before all beginning, equal with them both, and of the very same substance, and together with them both to be honoured and called upon. *Nowell*, p. 62.

The Holy Ghost is a spiritual and divine substance, the third Person in the Deity, distinct from the Father and the Son, and yet proceeding from them both. Which thing to be true, both the Creed of Athanasius beareth witness, and may be also easily proved by most plain testimonies of God's holy word. When Christ was baptized of John in the river Jordan, we read that the Holy Ghost came down in form of a dove; and that the Father thundered from heaven, saying, "This is my dear and well-beloved Son, in whom I am well pleased." (Matt. iii. 17.) Where note three divers and distinct Persons, the Father, the Son, and the Holy Ghost: which all notwithstanding are not three Gods, but one God. Likewise, when Christ did first institute and ordain the sacrament of Baptism, he sent his disciples into the whole world, willing them to baptize all nations, "in the name of the Father, the Son, and the Holy Ghost." (Matt. xxviii. 19.) And in another place he saith, "I will pray unto my Father, and he shall give you another Comforter." (John xiv. 16.) Again, "When the Comforter shall come, whom I will send from my Father," &c. (John xv. 26.) These and such other places of the New Testament do so plainly and evidently confirm the distinction of the Holy Ghost from the other Persons in the Trinity, that no man possibly can doubt thereof, unless he will blaspheme the everlasting truth of God's Word. *Hom.* xxviii. 1.

Q. Why is he called holy? *A.* Not only for his own holiness, which yet is the highest holiness, but also for that by him the elect of God and the members of Christ are made holy. For which cause the holy Scriptures have called him the "Spirit of sanctification."

Q. In what things dost thou think that this sanctification consisteth? *A.* First, we are by his divine instinct and inspiration newly begotten, and therefore Christ said that we must be born again of water and the Spirit. Also by his heavenly breathing on us, God the Father doth adopt us his children, and

[a] Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost. 1 John v. 7. The Holy Ghost descended in a bodily shape like a dove upon him. Luke iii. 22.

[b] Jesus said, If a man love me, he will keep my words: and my Father will love him, and we will

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and the Son, [c] is of one substance, majesty, and

therefore he is worthily called the Spirit of adoption. By his expounding, the divine mysteries are opened unto us; by his light, the eyes of our souls are made clear to understand them; by his judgment sins are either pardoned or reserved; by his strength, sinful flesh is subdued and tamed, and corrupt desires are bridled and restrained. At his will manifold gifts are distributed among the godly, in the manifold and divers discommodities, molestations, and miseries of this life, the Holy Ghost with his secret consolations, and with good hope, doth assuage, ease, and comfort the griefs and mourning of the godly, which commonly are in this world most afflicted, and whose sorrows do pass all human consolation: whereof he hath the true and proper name of Paraclete, or the Comforter. Finally by his power our mortal bodies shall rise alive again. Briefly whatsoever benefits are given us in Christ, all these we understand, feel, and receive by the work of the Holy Ghost. *Nowell*, p. 63.

It is he which inwardly worketh the regeneration and new birth of mankind. *Hom.* xxviii. 1.

[b] He proceedeth from the Father and the Son. *Nicene Creed.* The Holy Ghost is of the Father and of the Son, neither made nor created, but proceeding. *Athan. Creed.*

Our Saviour Christ, departing out of the world unto his Father, promised his disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth. (John xiv. 16; xv. 26.) Which thing to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised, or else given, only to the Apostles; but also to the universal Church of Christ, dispersed through the whole world. For, unless the Holy Ghost had been always present, governing and preserving the Church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath. *Hom.* xxviii. 2.

come unto him, and make our abode with him. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John xiv. 23, 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. John xv. 26. When he (ἐκεῖνος τὸ Πνεῦμα) the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you. John xvi. 13, 14, 15. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts. Gal. iv. 6.

[c] God hath revealed them unto

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glory with the Father and the Son, [d]very and eternal God.

As he promised he sendeth down his Holy Spirit from heaven into our hearts, as a most sure pledge of his good will, by which Spirit he brings us out of darkness and mist into open light; he giveth sight to the blindness of our minds; he chaseth sorrow out of our hearts, and healeth the wounds thereof; and with the divine motion of his Spirit he causeth, that looking up to heaven, we raise up our minds and hearts from the ground, from corrupt affections and from earthly things, upward to the place where Christ is at the right hand of his Father, that we, thinking upon and beholding things above and heavenly, and so raised up and of upright mind, contemn these our base things, life, death, riches, poverty, and with lofty and high courage despise all worldly things. *Nowell*, p. 56.

Let us, as we are most bound, give hearty thanks to God the Father, and his Son Jesus Christ, for sending down this Comforter into the world; humbly beseeching him so to work in our hearts by the power of his Holy Spirit, that we being regenerate, and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen. *Hom.* xxviii. 1.

[c] Who art one God, one Lord: not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. *Com. Service.*

As for his proper nature and substance, it is altogether one with God the Father, and God the Son; that is to say, spiritual, eternal, uncreated, incomprehensible, almighty: to be short, he is even God and Lord everlasting. Therefore he is called the Spirit of the Father; therefore he is said to proceed from the Father and the Son; and therefore he was equally joined with them in the commission that the Apostles had to baptize all nations. *Hom.* xxviii. 1.

[d] I believe in the Holy Ghost. *Apost. Creed.* I believe in the Holy Ghost, the Lord and Giver of life. *Nicene Creed.*

us by his Spirit: for [a]the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 10, 11. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 17, 18. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii. 14.

[d] As many as are led by the Spirit of God, they are the sons of God.

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The Catholic Faith is this, That we worship one God in Trinity, and Trinity in Unity. The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. *Athan. Creed.*

I believe in the Holy Ghost:—who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. *Nicene Creed.* The Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. And in this Trinity none is afore or after other: none is greater or less than another; but the whole three Persons are co-eternal together and co-equal. *Athan. Creed.*

Rom. viii. 14. Through him we both have access by one Spirit unto the Father.—In whom ye are also builded together for an habitation of God through the Spirit. Eph. ii. 18, 22. Christ through the eternal Spirit offered himself, &c. Heb. ix. 14. God created man. Gen. i. 27. The Spirit of God hath made me. Job xxxiii. 4. Thou sendest forth thy Spirit, they are created. Ps. civ. 30. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost.—Thou hast not lied unto men, but unto God? How is it that ye have agreed together to tempt the Spirit of the Lord? Acts v. 3, 4, 9. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—They, being sent forth by the Holy Ghost, departed. Acts xiii. 2, 4. It is written in the prophets, And they shall be all taught of God. John vi. 45. Isa. liv. 13. Jer. xxxi. 34. The Holy Ghost shall teach you all things. John xiv. 26. Ye are the temple of the living God: God hath said, I will dwell in them and walk in them. 2 Cor. vi. 11. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. 1 Cor. iii. 16. God raiseth the dead. 2 Cor. i. 9. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. John v. 21. Jesus Christ was quickened by the Spirit. 1 Pet. iii. 18. All Scripture is given by inspiration of God. 2 Tim. iii. 16. Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 21.

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VI. *Of the Sufficiency of the Holy Scriptures for salvation.*

HOLY Scripture [a]containeth all things ne-

[a] Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth. *Hom.* i. 1.

In holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. *Hom.* i. 1.

The holy Scriptures are God's treasure house, wherein are found all things needful for us to see, to hear, to learn, and to believe, necessary for the attaining to eternal life. *Hom.* xxii. 1.

As the great clerk and godly preacher St. John Chrysostom saith, whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death shall find there medicine whereby he may be restored again unto health. If it shall be requisite to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or exhort, or to do any other thing requisite for our salvation, all those things, says St. Chrysostom, we may learn plentifully of the Scripture. *Hom.* i. 1.

St. Chrysostom saith, that man's human or worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning

[a] The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Ps. xix. 7, 8. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. viii. 20. Preach the word;—for the time will come when they will not endure sound doctrine.—And they shall turn away their ears from the truth. 2 Tim. iv. 2, 3, 4. We have a more sure word of prophecy; whereunto ye do well that ye take heed;—knowing this first, that no prophecy of Scripture is of any pri-

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cessary to salvation: [b]so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought

unto them, that with humility and diffidence do search therefore. *Hom.* i. 2.

And briefly to conclude, as St. Augustin saith, by the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God. *Hom.* i. 1. See Article XX. 6.

[b] Sith by the name of testament is signified not only a will, but also a last and unchangeable will, we are hereby admonished that in religion we follow nothing, nor seek for any thing further, than we are therein taught by God; but as there is one only true God, so there be but one godly worshipping and pure religion of one only God. *Nowell*, p. 2.

Q. Dost thou then affirm that all things necessary to godliness and salvation are contained in the written word of God? *A.* Yea; for it were a point of intolerable ungodliness and madness, to think either that God had left an imperfect doctrine, or that man were able to make that perfect which God left imperfect. *Nowell*, p. 3. See also Article XX. *c*, *d*, *e*.

vate interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 19, 20, 21. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. 2 John 9. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15. These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name. John xx. 21.

[b] Ye shall not add unto the word which I command you, neither shall ye diminish ought from it. Deut. iv. 2. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut. v. 32. Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 5, 6. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works. 2 Tim. iii. 16, 17. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii. 18. There are some that trouble you, and would

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requisite or necessary to salvation. In the name of the [c] Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel,*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Esdras,*
The 2 *Book of Esdras,*
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
4 *Prophets the greater,*
12 *Prophets the less.*

And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply

[c] Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen. *Coll. for the second Sunday in Advent.*

pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. i. 8, 9.

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them to establish any doctrine; such are these following:

The 3 Book of Esdras,
The 4 Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bell and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

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VII. *Of the Old Testament.*

THE [a] Old Testament is not contrary to the New; [b] for both in the Old and New Testament,

[a] If we be the people of God, how can the word and law of God not appertain to us? St. Paul, alleging one text out of the Old Testament, concludeth generally for other Scriptures of the Old Testament as well as that, saying, "Whatsoever is written before" (meaning in the Old Testament) "is written for our instruction:" which sentence is most specially true of such writings of the Old Testament, as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed. *Hom.* xiv. 1.

Although many did take Christ to have swerved from Abraham and the old Fathers, and to have brought in a certain new religion in his own name, yet answered he them directly, "If ye believed Moses, ye would believe me also. For my doctrine is not so new as ye make it. For Moses, an author of great antiquity, and one to whom ye give all honour, hath spoken of me." St. Paul likewise, though the Gospel of Jesus Christ be of many counted to be but new, yet hath it, saith he, a testimony most old, both of the Law and of the Prophets. *Jewell.*

[b] Let us reverently hear and read holy Scripture, which is the food of the soul. Matt. iv. 4. Let us diligently search for the well of life in the books of the New and Old Testaments. *Hom.*

Behold the great goodness and tender mercy of God in his behalf: albeit that man's wickedness and sinful behaviour was such, that it deserved not in any part to be forgiven; yet to the intent he might not be clean destitute of all hope and comfort in time to come, he ordained a new covenant, and made a sure promise thereof; namely, that he would send a Messias or Mediator into the world, which should make intercession, and put himself as a stay between both parties; to pacify the wrath and indignation conceived against sin, and to deliver man out of the mi-

[a] Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. v. 17, 18. Which are a shadow of things to come, but the body is of Christ. Col. ii. 17.

[b] God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. i. 1. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v. 39. These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled, which

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everlasting life is offered to mankind by Christ,

serable curse and cursed misery whereunto he was fallen headlong, by disobeying the will and commandment of his only Lord and Maker.

This covenant and promise was first made unto Adam himself immediately after his fall, we read in the third of Genesis, where God said to the serpent on this wise; "I will put enmity between thee and the woman, between thy seed and her seed. He shall break thine head, and thou shalt bruise his heel." Afterward the self-same covenant was also more amply and plainly reserved unto Abraham, where God promised him, that "in his seed all nations and families of the earth should be blessed." Again it was continued and confirmed unto Isaac in the same form of words as it was before unto his father. Gen. xii. 3. xxvi. 4.

And to the intent that mankind might not despair, but always live in hope, Almighty God never ceased to publish, repeat, confirm, and continue the same by divers and sundry testimonies of his prophets: who for the better persuasion of the thing, prophesied the time, the place, the manner, and circumstance of his birth, the afflictions of his life, the kind of his death, the glory of his resurrection, the receiving of his kingdom, the deliverance of his people, with all other circumstances belonging thereto. *Hom.* xxiv. 1.

were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Luke xxiv. 44. The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. Gal. iii. 8, 9. For unto us was the Gospel preached, as well as unto them. Heb. iv. 2. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. iii. 14. To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. Gal. iii. 16. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts iii. 25. To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Acts xxviii. 23. A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? Luke x. 25, 26. For there (Zion) the Lord commanded the blessing, even life for evermore. Ps. cxxxiii. 3. For had ye believed Moses, ye would have believed me; for he wrote of me. John v. 46. Of which salvation the prophets have enquired and searched diligently. 1 Pet. i. 10. The testimony of Jesus is the spirit of prophecy. Rev. xix. 10. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. John v. 45. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x. 43.

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who is the only [c]Mediator between God and man, [d]being both God and man. [e]Wherefore

[c] See Article XVIII.

[d] See Article II.

[e] All these fathers, martyrs, and other holy men, whom St. Paul spake of, had their faith surely fixed in God, when all the world was against them. They did not only know God to be the Lord, Maker, and Governor of all men in the world; but also they had a special confidence and trust, that he was and would be their God, their comforter, aider, helper, maintainer, and defender. This is the Christian faith, which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do. This difference is between them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore, saith St. Augustine, the time is altered and changed, but not the faith. For we have both one faith in one Christ. "The same Holy Ghost, also that we have, had they," saith St. Paul, (1 Cor. xii. 4, 13.) For as the Holy Ghost doth teach us to trust in God, and call upon him as our Father, so did he teach them to say, as it is written, "Thou, Lord, art our Father and Redeemer; and thy name is without beginning and everlasting." (Isa. lxiii. 16.) God gave them then grace to be his children, as he doth us now. But now, by the coming of our Saviour Christ we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater faith,

[c] There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 15. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 5, 6. That in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell. Col. i. 18, 19. He ever liveth to make intercession for them. Heb. vii. 25. He is the mediator of a better covenant. Heb. viii. 6. He is the mediator of the New Testament. Heb. ix. 15. Jesus the Mediator of the new covenant. Heb. xii. 24. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, &c. Col. ii. 18, 19. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, &c. Eph. iv. 6. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Rom. iii. 21, 22.

[e] For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matt. xiii. 17. Jacob said, I have

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they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, [f]do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any common-wealth; yet notwithstanding, [g]no Chris-

and a surer trust than many of them had. But in effect they and we be all one: we have the same faith that they had in God, and they the same that we have. *Hom.* xiv. 1.

Even at those days there was the very same God that is now, the same Spirit, the same Christ, the same faith, the same doctrine, the same hope, the same inheritance, the same covenant, and the same efficacy and virtue of God's word: Eusebius also saith, All the faithful, even from Adam until Christ, were indeed very Christians, though they were not so termed. *Jewell.*

[f] The law, as the highest reason, was by God grafted in the

waited for thy salvation, O Lord. Gen. xlix. 18. Your father Abraham rejoiced to see my day; and he saw it, and was glad. John viii. 56. By faith Noah became heir of the righteousness which is by faith. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward. Heb. xi. 7, 24—26. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor. x. 4. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Heb. xi. 13—16, 35.

[f] Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. v. 1. For the priesthood being changed, there is made of necessity a change also of the law (ceremonial.) Heb. vii. 12. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ. Col. ii. 14, 16, 17. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. ii. 15.

[g] Do we then make void the law through faith? God forbid: yea,

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tian man whatsoever is free from the obedience of the Commandments which are called Moral.

nature of man, while man's nature was yet sound, and uncorrupted, being created after the image of God; so this law is indeed, and is called, the law of nature. *Nowell*, p. 28.

Merciful God, minding to renew the same image in us, hath by his law written in tables, set forth the rule of perfect righteousness, and that so lively and fully, that God requireth no more of us but to follow the same rule. For he accepteth no other sacrifice but obedience, and therefore he hateth all whatsoever it be, that we admit in religion, or in the case of worshipping without his prescribed ordainance. *Nowell*, p. 29. See also Article XIV. *b*.

In these tables the Lord hath briefly and summarily comprehended all those things which in the Scriptures are each where most largely set out concerning the several commandments and duties of every several man. *Nowell*, p. 29.

Q. Seeing then the law doth shew a perfect manner of worshipping God aright, ought we not wholly to live according to the rule thereof? *A.* Yea, and so much, that God promiseth life to them that live according to the rule of the law; and, on the other side, threateneth death to them that break his law. *Nowell*, p. 29.

In making the law, God respected not so much what we were able to perform, which by our fault are very weak, as what was meet for his own righteousness.—Moreover the law requireth nothing of us, but what we are bound to perform. *Nowell*, p. 30.

The law in requiring so precise perfectness of life, doth shew to the godly, as it were, a mark for them to level at, and a goal to run unto, that, daily profiting, they may with earnest endeavour travel toward the highest uprightness. This purpose and desire the godly by the guiding of God do conceive. But principally they take heed, so much as they are able to do and to attain to, that it may not be said there is any notorious fault in them. Secondly, whereas the law requireth things far above men's power, and where they find themselves too weak for so great a burden, the law doth raise them up to crave strength at the Lord's hand. Moreover, when the law doth continually accuse them, it striketh their heart with a wholesome sorrow, and driveth them to repentance, and to beg and obtain pardon

we establish the law (moral.) Rom. iii. 31. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 Cor. vii. 19. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 8—10.

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of God through Christ, and therewithal restraineth them, that they trust not upon their own innocency, or presume to be proud in the sight of God, and is always to them as a bridle to withhold them in the fear of God. Finally, when beholding by the law, as it were in a glass, the spots and uncleanness of their souls, they learn thereby that they are not able to attain perfect righteousness by their works: by this mean they are trained to humility, and so the law prepareth them, and sendeth them to seek righteousness in Christ. The law is, as it were, a certain schoolmaster to Christ, to lead us the right way to Christ, by knowing of ourselves, and by repentance and faith. *Nowell*, p. 31.

The law is holy, and the commandment holy, and just, and good. Rom. vii. 12. Fear God, and keep his commandments; for this is the whole duty of man. Eccles. xii. 13. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 18. The wages of sin is death. Rom. vi. 23.

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VIII. *Of the Three Creeds.*

THE Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the [a]Apostles' Creed, [b]ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

[a] Q. Why is the sum of our faith called a symbol? *A.* A symbol by interpretation is a badge-mark, watch-word, or token, whereby the soldiers of one side are known from their enemies. For which cause the short sum of our faith, by which Christians are severally known from them that be not Christians, is rightly called a symbol. Q. But why is it called the symbol of the apostles? *A.* Because it was first received from the apostles' own mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the Church, and so hath continually remained among all the godly, firm, stedfast, and unmoved, as a sure and staid rule of Christian faith. *Nowell*, p. 31.

[b] Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. *Athan. Creed.*

Q. What dost thou chiefly learn in these Articles of thy belief? *A.* First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God. *Catechism.*

Q. What meanest thou by this word believe? *A.* I mean thereby that I have a true and a lively faith, that is to say, a Christian man's faith in God the Father, the Son, and the Holy Ghost, and that I do by this form of confession testify and approve the same faith. Q. Is there any faith which is not a true and lively faith? *A.* There is indeed a certain general faith, as I may so call it; and there is a dead faith. *Nowell*, p. 32. See on Article XII.

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The Apostles' Creed.

I BELIEVE in [a]God, the [b]Father Almighty, [c]Maker of heaven and earth: And [d]in Jesus Christ his only [e]Son our Lord, who was [f]conceived by the Holy Ghost, [g]born of the Virgin Mary, [h]suffered under Pontius Pilate, was [i]crucified, [k]dead, and buried; he descended into [l]hell; the third day he [m]rose again from the dead; he [n]ascended into heaven, and sitteth on the right hand of God the Father Almighty; [o]from thence he shall come to [p]judge the quick and the dead. I believe in the [q]Holy Ghost; the [r]holy Catholic Church; the [s]communion of saints; the [t]forgiveness of sins; the [u]resurrection of the body, and [x]the life everlasting.

[a] He that cometh to God must believe that he is. Heb. xi. 6. See Article I.

[b] I am the Almighty God. Gen. xvii. 1.

[c] In the beginning God created the heaven and the earth. Gen. i. 1.

[d] That all men should honour the Son even as they honour the Father. John v. 23. See Article II.

[e] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18.

[f] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Luke i. 35.

[g] And she brought forth her first-born Son. Luke ii. 7.

[h] They delivered him to Pontius Pilate. And when he had scourged Jesus, he delivered him to be crucified. Matt. xxvii. 2, 26.

[i] And they crucified him. Matt. xxvii. 35.

[k] Christ died for our sins—and he was buried. 1 Cor. xv. 3, 4.

[l] Thou wilt not leave my soul in hell. Psalm xvi. 10. Acts ii. 27. See Article III.

[m] He rose again the third day. 1 Cor. xv. 4. From the dead. ver. 12.

[n] He was received up into heaven, and sat on the right hand of God. Mark xvi. 9. See Article IV.

[o] This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven. Acts i. 11.

[p] Ordained of God, to be the Judge of quick and dead. Acts x. 42.

[q] Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. See Article V.

[r] Christ loved the church, and gave himself for it: that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephes. v. 25—27. See Article XIX. *a*. XVII. *a*, *g*, *m*.

[s] But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Heb. xii. 22, 23. Then they that feared the Lord spake often one to another. Mal. iii. 16. We have fellowship one with another. 1 John i. 7. See Article XVII. *d*.

[t] Through this man is preached unto you the forgiveness of sins. Acts xiii. 38. See Article II. *p*, *q*. XVI. *h*. XXVII. *e*. XXXI.

[u] It is sown a natural body: it is raised a spiritual body. 1 Cor. xv. 44.

[x] And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. xxv. 46. See Article XVII. *h*, *w*.

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The Athanasian Creed.

[a]WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith. [b]Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this, [c]That we worship one God in Trinity, and Trinity in Unity. Neither confounding the persons, nor dividing the substance. [d]For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, [e]is all one; the [f]glory equal, the majesty co-eternal. [g]Such as the Father is, such is the Son, and such is the Holy Ghost. The Father [h]uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father [i]incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father [k]eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but [l]one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

[a] He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. Mark xvi. 16. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x. 10. On the Catholic Church, see Article XVII. *a*.

[b] If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel. Col. i. 23. The unlearned and unstable wrest the Scriptures to their own destruction. 2 Pet. iii. 16. On Faith, see Article XII. *c*.

[c] That all men should honour the Son even as they honour the Father. John vi. 23. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

[d] The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Matt. xxviii. 19. See Article I.

[e] The Lord (Jehovah) our God (our Elohim) is one Lord (one Jehovah.) Deut. vi. 4. God is one. Gal. iii. 20.

[f] Who being in the form of God, thought it not robbery to be equal with God. Phil. ii. 6.

[g] He that hath seen me hath seen the Father. John xiv. 8.

[h] To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 6.

[i] Canst thou by searching find out God? Canst thou find out the Almighty to perfection? Job xi. 7. The unsearchable riches of Christ. Eph. iii. 8. The Spirit searcheth all things, yea the deep things of God. 1 Cor. ii. 10.

[k] The eternal God is thy refuge. Deut. xxxiii. 27. Jesus Christ the same yesterday, and to-day, and for ever. Heb. xiii. 8. The eternal Spirit. Heb. ix. 14.

[l] There is but one God. 1 Cor. viii. 6. These three are one. 1 John v. 7.

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So likewise the Father is [m]Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty. So the Father is [n]God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is [o]Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say, There be three Gods, or three Lords. The Father is [p]made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but [q]begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but [r]proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity. Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we [s]believe and confess, that our Lord Jesus

[m] O Lord God Almighty, which art, and wast, and art to come. Rev. xi. 17. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. 4.

[n] The Lord God omnipotent reigneth. Rev. xix. 6. His name shall be called, The Mighty God. Isa. ix. 6. The things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 11.

[o] The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Rev. xi. 15. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. xxiii. 6. Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty. 2 Cor. iii. 17.

[p] The Father hath life in himself. John v. 26.

[q] God gave his only-begotten Son, &c. John iii. 16.

[r] When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me. John xv. 26. The Spirit of Christ. 1 Pet. i. 2.

[s] Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, &c. 1 John iv. 3. See Article II. XV. XVIII.

[t] With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. x. 10.

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Christ, the Son of God, is [u]God and Man. [x]God [y]of the substance of the Father, [z]begotten before the worlds; and [a]Man of the substance of his mother, born in the world. [b]Perfect God, and [c]perfect man; [d]of a reasonable soul and human flesh subsisting: [e]equal to the Father as touching his Godhead, and [f]inferior to the Father as touching his manhood. Who although he be God and Man; yet he is not two, but [g]one Christ: one, not by conversion of the Godhead into flesh; but by [h]taking of the manhood into God: one altogether, [i]not by confusion of substance, but by unity of [k]Person. For as the reasonable soul and flesh is one man, so God and man is one Christ; [l]who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming [m]all men shall rise again with their bodies, and [n]shall give account of their own works. [o]And they that have done

[u] God was manifest in the flesh. 1 Tim. iii. 16. The second man is the Lord from heaven. 1 Cor. xv. 47.

[x] Christ, who is over all, God blessed for ever. Rom. ix. 5. This is the true God. 1 John v. 20.

[y] I and my Father are one. John x. 30.

[z] We beheld his glory, the glory as of the only-begotten of the Father. John i. 14.

[a] Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. Luke i. 31.

[b] In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

[c] Wherefore in all things it behoved him to be made like unto his brethren. Heb. ii. 17.

[d] My soul is exceeding sorrowful, even unto death. Matt. xxvi. 38.

[e] He thought it not robbery to be equal with God. Phil. ii. 6.

[f] My Father is greater than I. John xiv. 28.

[g] To us there is but one Lord Jesus Christ. 1 Cor. viii. 6.

[h] Forasmuch as the children are partakers of flesh and blood, he also himself took part (μετεσχε) of the same. He took on him (παραλαμβανεται) the seed of Abraham. Heb. ii. 14, 16.

[i] Of whom (the fathers) as concerning the flesh Christ came, who is over all God blessed for ever. Rom. ix. 5.

[k] Behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. i. 23. Isa. vii. 14.

[l] He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. Isa. liii. 5. 6.

[m] And the sea gave up the dead, which was in it; and death and hell delivered the dead, which were in them; and they were judged every man according to their works. Rev. xx. 13.

[n] We must all appear before the judgment seat of Christ; that every man may receive the things done in his body according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

[o] And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. xxv. 46.

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good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic faith; which except a man believe faithfully he cannot be saved. Glory be, &c. As it was, &c.

The Nicene Creed.

I BELIEVE in [a]one God, the Father Almighty, Maker of heaven and earth, [b]and of all things visible and invisible. And in [c]one Lord Jesus Christ, the only begotten Son of God: [d]begotten of his Father before all worlds: [e]God of God; [f]Light of Light; [g]very God of very God; begotten, [h]not made; being [i]of one substance with the Father; [k]by whom all things were made: [l]who for us men and for our salvation came down from heaven, and was [m]incarnate by the Holy Ghost of the Virgin Mary, and was [n]made man, and was crucified also for us under Pontius Pilate; he [o]suffered and was buried, and the third day he rose again [p]according to the Scriptures, and ascended into heaven, and sitteth on the right hand

[a] To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 6.

[b] By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things are created by him and for him. Col. i. 16.

[c] See 1 Cor. viii. 6. above.

[d] In the beginning was the Word, and the Word was with God, and the Word was God.—And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the the Father) full of grace and truth. John i. 1, 14.

[e] Being the brightness of his glory, and the express image of his person. Heb. i. 3.

[f] The Father of lights. James i. 17. That was the true light, which lighteth every man that cometh into the world. John i. 9.

[g] Unto the Son he saith, Thy throne, O God, is for ever and ever. Heb. i. 8. This is the true God. 1 John v. 20.

[h] He is before all things, and by him all things consist. Col. i. 17.

[i] The Father is in me, and I in him. John x. 38.

[k] By whom also he made the worlds. Heb. i. 2.

[l] Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

[m] The Word was made flesh. John i. 14.

[n] God sent forth his Son, made of a woman. Gal. iv. 4.

[o] Christ hath once suffered for sins, that he might bring us to God. 1 Pet. iii. 18.

[p] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things concerning himself. Luke xxiv. 25—27.

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of the Father: and he shall come again [q] with glory to judge both the quick and the dead; [r] whose kingdom shall have no end. And I believe in the Holy Ghost, the [s] Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son [t] together is worshipped and glorified, who [u] spake by the Prophets. And I believe one [x] Catholic and Apostolic church; I acknowledge one baptism for the [y] remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

[q] The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory. Matt. xxv. 31.

[r] His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 14.

[s] The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 2. See Article V.

[t] Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

[u] For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 21.

[x] Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. Ephes. ii. 20, 21.

[y] Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38. See Article XXVII. e.

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IX. *Of Original or Birth-Sin.*

[a]ORIGINAL sin standeth not in the following

[a] Among all the creatures that God made in the beginning of the world most excellent and wonderful in their kind, there was none, as the Scripture beareth witness, to be compared almost in any point unto man; who as well in body as in soul exceeded all other, no less than the sun, in brightness and light, exceedeth every small and little star in the firmament. He was made according to the image and similitude of God; he was endued with all kind of heavenly gifts; he had no spot of uncleanness in him; he was sound and perfect in all parts, both outwardly and inwardly; his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly; he was made altogether like unto God in righteousness, in holiness, in wisdom, in truth; to be short, in all kind of perfection.

But as the common nature of all men is in time of prosperity and wealth to forget not only themselves, but also God; even so did this first man Adam: who having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did notwithstanding most unmindfully, or rather most wilfully, break it; in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the devil.

Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death.

This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul, in the fifth chapter to the Romans, saith, " By the offence of only Adam, the fault came

[a] By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (margin, in whom) all have sinned.—Death reigned even over them that had not sinned after the similitude of Adam's transgression.—By one man's offence death

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of Adam, (as the Pelagians do vainly talk,) but [b]it is the fault and corruption of the nature of

upon all men to condemnation, and by one man's disobedience many were made sinners." By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. "They became," as David saith, "corrupt and abominable; they went all out of the way; there was none that did good; no, not one."

O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men—that nothing in all the world might be looked for but only pangs of death and pains of hell! *Hom.* xxiv. 1.

That heavenly image according to which he was first created, being defaced, in place of wisdom, strength, holiness, truth, and righteousness, the jewels wherewith God had adorned him, there succeeded the most horrible plagues, blindness, weakness, vain-lying, and unrighteousness, in which evils and miseries he also wrapped and overwhelmed his issue and all his posterity. *Nowell*, p. 39.

Adam was the first parent of mankind: therefore God endued him with those ornaments, to have them or lose them, for him and his, that is for all mankind. So soon as he therefore was spoiled of them, his whole nature was left naked, in penury, and destitute of all good things. So soon as he was defiled with that spot of sin, out of the root and stock corrupted there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them.—Thence came the horrible blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed-plot, as it were, a sink of all sins, with the faults whereof mankind is affected and tormented. Of which evil, learned Christians that have sought the proper and true name have called it original sin. *Nowell*, p. 40.

[b] Thus we have heard how evil we be of ourselves, how of ourselves, and by ourselves, we have no goodness, help, or salvation, but contrariwise sin, damnation, and death everlasting. *Hom.* ii. 2.

reigned by one.—By the offence of one man judgment came upon all men to condemnation.—By one man's disobedience many were made sinners. Rom. v. 12, 14, 17—19. In Adam all die. 1 Cor. xv. 22.

[b] We have before proved, both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, &c. &c.

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every man, that naturally is engendered of the offspring of Adam, whereby man is very far

St. Paul in many places painteth us out in our colours, calling us "the children of the wrath of God," when we be born: saying also, that we "cannot think a good thought of ourselves." *Hom.* ii. 1.

All men of their evilness, and natural proneness, be so universally given to sin, that, as the Scripture saith, God repented that ever he made man. *Hom.* ii. 1.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions, &c. *Liturgy.*

"That which is born of the flesh," saith Christ, "is flesh; and that which is born of the Spirit is spirit." (John iii. 6.) As who should say, Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. *Hom.* xxviii. 1.

In ourselves therefore may we not glory, which of ourselves, are nothing but sinful. *Hom.* ii. 2.

Our pride shall be thereby abated; perceiving nought to come of ourselves but sin and vice. *Hom.* xxix. ii.

Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Rom. iii. 9—12, 19. As in water face answereth to face, so the heart of man to man. Prov. xxvii. 19. There is no man that sinneth not. 1 Kings viii. 46. The whole world lieth in wickedness. 1 John v. 19. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. Professing themselves to be wise, they became fools. Rom. i. 22. From within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, &c. Mark vii. 21. Who can bring a clean thing out of an unclean? not one. Job xiv. 4. Behold, I was shapen in wickedness, and in sin did my mother conceive me. Ps. li. 5. In my flesh dwelleth no good thing. Rom. vii. 18. The wicked is estranged from the womb: they go astray as soon as they be born, speaking lies. Ps. lviii. 3. Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death. James i. 14, 15. We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Tit. iii. 3. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. Eph. iv. 22. Except a man be born again, he cannot see the kingdom of God. John iii. 3. Mortify your members which are upon the earth. Col iii. 5. How can he be clean that is born of a woman? Job xxv. 4.

God hath made man upright; but they have sought out many in-

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gone from original righteousness, and is of his own nature inclined to evil, [d] so that the flesh lusteth always contrary to the Spirit; [e] and there-

[d] For carnal reason, being alway an enemy to God, and not perceiving the things of God's Spirit, doth abhor such precepts, &c. *Hom.* xxii. 1.

[e] Being by nature born in sin and the children of wrath. *Bap. Service.*

By nature we are all subject to damnation, in which state if God do leave us, we have no cause to complain of him. *Nowell*, p. 14.

ventions. Eccl. vi. 29. All we, like sheep, have gone astray, we have turned every one to his own way. Isa. liii. 6. All have sinned, and come short of the glory of God. Rom. iii. 23. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 5, 6. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Ps. xiv. 2, 3. Rom. iii. 10, &c. The imagination of man's heart is evil from his youth. Gen. viii. 21. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Ephes. iv. 18. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. 1 Cor. iii. 18, 19. They are wise to do evil, but to do good they have no understanding. Jer. iv. 22. Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Eph. v. 3. The works of the flesh are manifest, which are these: adultery, fornication, &c. &c. Gal. v. 19—21. When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.—Sin taking occasion by the commandment, wrought in me all manner of concupiscence. Rom. vii. 5, 8. When ye were the servants of sin, ye were free from righteousness. Rom. vi. 20.

[d] The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gal. v. 17. Sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful. Rom. vii. 8, 13. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. James iv. 5, 6. Abstain from fleshly lusts which war against the soul. 1 Pet. ii. 2. Make not provision for the flesh to fulfil the lusts thereof. Rom. xiii. 14. Every man is tempted, when he is drawn away of his own lust, and enticed. James i. 15. The old man is corrupt according to the deceitful lusts. Eph. iv. 22.

[e] If ye live after the flesh ye shall die: but if ye through the

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fore in every person born into this world, it deserveth God's wrath and damnation. [f]And this

We were all miserable persons, sinful persons, damnable persons, justly driven out of Paradise, justly excluded from heaven, justly condemned to hell-fire: and yet, see a wonderful token of God's love, he gave us his only-begotten Son—us, I say, that were his extreme and deadly enemies. *Hom.* xxv. 2.

Before the coming of Christ into the world, all men universally were nothing else but a wicked and crooked generation—rotten and corrupt trees—stony ground full of brambles and briers—lost sheep—prodigal sons—naughty and unprofitable servants—unrighteous stewards—workers of iniquity—the brood of adders—blind guides—sitting in darkness and in the shadow of death: to be short, nothing else but children of perdition, and inheritors of hell-fire. To this doth St. Paul bear witness in divers places of his Epistles, and Christ also himself in sundry places of his Gospel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground—fruitful and pleasant branches—children of light—citizens of heaven—sheep of his fold—members of his body—heirs of his kingdom—his true friends and brethren—sweet and lively bread—the elect and chosen people of God. *Hom.* xxiv. 1.

[f] And there is no health in us. *Confession.*

We do daily and hourly, by our wickedness and stubborn disobedience, horribly fall away from God. *Hom.* xxxii. 1.

We have erred and strayed from thy ways like lost sheep; we have followed too much the devices and desires of our own hearts; we have offended against thy holy laws; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done. *Confession.*

Have mercy upon us, miserable sinners. *Confession.*

We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed. *Com. Service.*

Spirit do mortify the deeds of the body, ye shall live. Rom. viii. 13. That every mouth may be stopped, and all the world may become guilty before God. Rom. iii. 19. By the offence of one, judgment came upon all men to condemnation. Rom. v. 18. The wages of sin is death. Rom. vi. 20. To be carnally-minded is death; but to be spiritually minded is life and peace. Rom. viii. 6. He that soweth to his flesh, shall of the flesh reap corruption. Gal. vi. 8. If ye believe not that I am he, ye shall die in your sins. John viii. 24.

[f] For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For I delight in the law of God after the inward man.

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infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, [g] *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. [h] And although

We are letted by the natural corruption of our own flesh, and the wicked affections of the same. *Hom.* xxxii. 1. See also Article XV. *e, f.*

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen. *Coll. for the fourth Sunday in Advent.*

[h] But what booteth it now to bewail? Sin is come, and so come that it cannot be avoided. "There is no man living, no, not

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Rom. vi. 18, 22, 23. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Rom. viii. 7, 8. I find a law, that when I would do good, evil is present with me. I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. viii. 21, 23. So then with the mind I myself serve the law of God, but with the flesh the law of sin. Rom. vii. 25. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Pet. iv. 2. There is not a just man upon earth, who doeth good and sinneth not. Eccles. vii. 20. For a just man falleth seven times, and riseth up again. Prov. xxiv. 16. Who can say, I have made my e art clean, I am pure from my sin. Prov. xx. 9. If we say that we have no sin, we deceive ourselves, and the truth is not inus. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John i. 8, 10. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. lxiv. 6. In many things we offend all. James iii. 2.

[g] To be carnally minded (*φρόνημα τῆς σαρκὸς*) is death; but to be spiritually minded is life and peace. Because the carnal mind (*φρόνημα τῆς σαρκὸς*) is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. viii. 6, 7. Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not (*οὐ φρονεῖς*) the things that be of God, but those that be of men. Matt. xvi. 22, 23.

[h] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath

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there is no condemnation for them that believe and are baptized, [1] yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

the justest man on the earth, but he falleth seven times a day," as Solomon saith. (Prov. xxiv. 16.) And our Saviour Christ, although he hath delivered us from sin, yet not so that we shall be free from committing sin; but so that it shall not be imputed to our condemnation. *Hom.* xxv. 2.

[1] *Q.* Dost thou say that unadvised and sudden desires, and short thoughts that come upon the very godly, are sins, although they strive against such, rather than yield to them? *A.* Surely it is plain that all corrupt thoughts, although our consent be not added to them, do proceed of our corrupt nature. And it is no doubt that sudden desires that tempt the hearts of men, although they prevail not so far as to win a stedfast assent of mind and allowance, are in this commandment (the seventh) condemned by God as sins. *Nowell*, p. 26.

everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24. He that believeth on him is not condemned. John iii. 18. He that believeth and is baptized shall be saved. Mark xv. 16. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. viii. 1. Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 21.

[1] I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet. Rom. vii. 7. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. v. 28. The thought of foolishness is sin. Prov. xxiv. 9. The Lord knoweth the thoughts of man, that they are vanity. Ps. xciv. 11. I hate vain thoughts. Ps. cxix. 113. Let the wicked forsake his way, and the unrighteous man his thoughts. Isa. liv. 7. O Jerusalem, wash thyself from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee! Jer. iv. 14. The wicked boasteth of his heart's desire, and blesseth the covetous, whom God abhorreth. Ps. x. 3. The backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself. Prov. xiv. 14. Bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5.

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X. *Of Free-Will.*

THE condition of man after the fall of Adam is such, [b]that he cannot turn and prepare him-

[a] Adam took upon him to eat thereof, and in so doing he died the death; that is to say, he became mortal, he lost the favour of God, he was cast out of Paradise, he was no longer a citizen of heaven, but a fire-brand of hell, and a bond-slave to the devil. So that now neither he, nor any of his, had any right or interest at all in the kingdom of heaven; but were become plain reprobates and castaways, being perpetually damned to the everlasting pains of hell-fire. *Hom.* xxv. 2.

As transgressors of God's commandment, they and their posterity are brought to a perpetual shame and confusion. *Hom.* xvii. 1.

In this so great misery and wretchedness, if mankind could have recovered himself again, and obtained forgiveness at God's hands, then had his case been somewhat tolerable; because he might have attempted some way how to deliver himself from eternal death. But there was no way left unto him; he could do nothing that might pacify God's wrath; he was altogether unprofitable in that behalf. *Hom.* xxv. 2.

Man's nature hath been so corrupted and destroyed with this active mischief, that if the goodness and mercy of Almighty God had not with applying a remedy holpen and relieved us in affliction, like as we fell in our wealth into all calamities, and in our bodies into all miseries of diseases, and of death, so should we of necessity fall headlong into darkness and everlasting night, and into fire unquenchable, there, with all kind of punishment, to be perpetually tormented.—Oh deadly and horrible plague and calamity by sin! *Nowell*, p. 40.

[b] We are tied and bound with the chain of our sins. *Occas. Prayers.*

O Almighty God, who alone canst order the unruly wills and affections of sinful men, &c. *Fourth Sunday after Easter.*

The image of God in man is, since the fall of Adam, by original sin and by evil custom, so darkened, and natural judgment so corrupted, that natural man doth not sufficiently understand what difference is between honest and dishonest, right and wrong. *Nowell*, p. 29.

[b] A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Isa. xliv. 20. O Israel, thou hast destroyed thyself, but in me is thy help. Hosea xiii. 9. When we were yet without strength, Christ died for the ungodly. Rom. v. 6. God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii. 26. As the Father raiseth up the dead and quickeneth

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self, [c]by his own natural strength and good

For in ourselves (as of ourselves) we find nothing, whereby we may be delivered from this miserable captivity, into the which we were cast, through the envy of the devil, by breaking God's commandment in our first parent Adam. We are all "become unclean:" Ps. xiv. 3. but we all are not able to cleanse ourselves, nor make one another of us clean. We are by nature "the children of God's wrath:" Eph. ii. 3. but we are not able to make ourselves the children and inheritors of God's glory. We are "sheep that run astray:" 1 Pet. ii. 25. but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. *Hom.* ii. 2.

We must beware and take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men, "Without me ye can do nothing." (John xv. 5.) Again, "Of ourselves we are not able as much as to think a good thought." (2 Cor. iii. 5.) And in another place, "It is God that worketh in us both the will and the deed. (Phil. iii. 13.) And therefore that holy writer and ancient father Ambrose doth plainly affirm, "that the turning of the heart unto God is of God," as the Lord himself doth testify by his prophet, saying, "And I will give thee an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." *Hom.* xxxii. 1.

Create and make in us new and contrite hearts. *Coll. for Ash-Wednesday.*

Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, &c. *Com. Service.*

O God, make clean our hearts within us; and take not thy Holy Spirit from us. *Morn. Prayer.*

O Lord, from whom all good things do come; grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same. *Fifth Sunday after Easter.*

them, even so the Son quickeneth whom he will. John v. 21. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him. Col. ii. 13. Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Acts xvi. 14. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. Acts v. 31. They glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Acts xi. 18. The preparations of the heart in man, and the answer of the tongue, is from the Lord. Prov. xvi. 1. Turn us, O God of our salvation, and cause thine anger toward us to cease. Ps. lxxxv. 4. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. Jer. xvii. 14.

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works, [d]to faith and calling upon God; where-

[c] Hitherto we have heard what we are of ourselves; very sinful, wretched, and damnable. Again, we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. *Hom.* ii. 2.

It is the Holy Ghost, and no other thing that doth quicken the minds of men; stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own crooked and perverse nature they should never have. *Hom.* xxviii. 1.

Almighty God, who seest that we have no power of ourselves to help ourselves, &c. *Coll. for the second Sunday in Lent.*

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen. *Coll. for the ninth Sunday after Trinity.*

[d] The first coming unto God is through faith. *Hom.* iv. 1.

The spring head of justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith as with a hand. *Nowell*, p. 73.

Q. Dost thou think that this faith is a quality of nature, or the gift of God? *A.* Faith is the gift of God, and a singular and excellent gift. For both our wits are too gross and dull to conceive and understand the wisdom of God, whose fountains are opened by faith, and our hearts are more apt either to dis-

[c] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. Tit. iii. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii. 5. For many, I say unto you, will seek to enter in, and shall not be able. Luke xiii. 24. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. ix. 16. Who maketh thee to differ from another? and what hast thou that thou didst not receive? 1 Cor. iv. 7. If by grace then it is no more of works. Rom. xi. 6. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. Rom. ix. 31, 32.

[d] A man can receive nothing, except it be given him from heaven. John iii. 27. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Rom. x. 14, 15. The grace of God that bringeth salvation hath appeared to all men. Tit. ii. 11. If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glo-

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fore we have no power to do good works, plea-

trust, or to wrongful and corrupt trust in ourselves, or in other creatures, than to true trust in God. But God instructing us with his word and lightening our minds with his Holy Spirit, maketh us apt to learn those things that otherwise would be far from entering into the dull capacity of our wits; and sealing the promises of salvation on our souls, he so informeth us that we are most surely persuaded of the truth of them. These things the apostles understanding, do pray to the Lord to increase their faith. *Nowell*, p. 76.

By faith given us of God we embrace the promise of God's mercy, and of the remission of our sins. *Hom.* iii. 3.

True and lively faith in the merits of Jesus Christ is not ours, but by God's working in us. *Hom.* iii. 1.

[c] Such was the frailty of mankind after his fall, such was his weakness and imbecility; that he could not walk uprightly in God's commandments, though he would never so fain, but daily and hourly fell from his bounden duty, offending the Lord his God divers ways, to the great increase of his condemnation. *Hom.* xxv. 2.

rious gospel of Christ, who is the image of God, should shine unto them. God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 3, 4, 6. I am the way, and the truth, and the life: no man cometh unto the Father but by me. John xiv. 6. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Of his own will begat he us with the word of truth. James i. 17, 18. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man. I have planted, Apollos watered, but God gave the increase. 1 Cor. iii. 5, 6. Then opened he their understanding, that they might understand the scriptures. Luke xxiv. 45. And the hand of the Lord was with them: and a great number believed and turned unto the Lord. Acts xi. 21. Whosoever believeth that Jesus is the Christ is born of God. 1 John v. 1. We are labourers together with God: ye are God's husbandry, ye are God's building. 1 Cor. iii. 9. This is the work of God, that ye believe on him whom he hath sent. John vi. 29. Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. xvi. 17. It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance. Matt. xiii. 11, 12. Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. i. 29. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. ii. 4, 5, 8. It is of faith that it might be by grace. Rom. iv. 16. Through the faith of the operation of God. Col. ii. 12.

[c] Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil. Jer. xiii. 23. They that are in the flesh cannot please God. Rom. viii. 8. O Lord, I know that the way of man is not

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sant and acceptable to God, [f] without the grace

Of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can but bring forth weeds. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there, "the fruits of the Holy Ghost," and not the fruits of man. *Hom.* ii. 2.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. Amen. *Coll. for the first Sunday after Trinity.*

[f] All good things come down unto us from above, from the Father of light. Jesus Christ, his Son and our Saviour, is the mean by whom we receive his liberal goodness. In the power and virtue of the Holy Ghost we be made meet and able to receive his gifts and graces. *Hom.* xxix. 1.

In the power and virtue of the Holy Ghost, resteth all wisdom and all ability to know God and to please him. In his power shall we have sufficient ability to know our duty to God; in him shall we be comforted and encouraged to walk in our duty; in him shall we be meet vessels to receive the grace of Almighty God: for it is he that purgeth and purifieth the mind by his secret working. He only is present every where by his invisible power and containeth all things in his dominion. He lighteneth the heart to conceive worthy thoughts to Almighty God. He only ministereth spiritual strength to the powers of our soul and body. To hold the way, which God hath prepared for us to walk rightly in our journey, we must acknowlege that it is in the power of his Spirit, which helpeth our infirmity. If any gift we have wherewith we may work to the glory of God, and profit of our neighbour; all is wrought by his own and self-same Spirit. If any wisdom we have it is

in himself: it is not in man that walketh to direct his steps. Jer. x. 23. Without me ye can do nothing. John xv. 5. They that are after the flesh do mind the things of the flesh. To be carnally-minded is death. Rom. viii. 5, 6. Without faith it is impossible to please him. Heb. xi. 6.

[f] To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 6. No man can come unto me, except the Father which hath sent me draw him—except it were given unto him of my Father. John vi. 44, 65. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jer. xxxi. 3. I drew them with cords of a man, with bands of love. Hosea xi. 4. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. iv. 6. From me is

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of God by Christ preventing us, [5]that we may

not of ourselves; we cannot glory therein, as begun of ourselves; but we ought to glory in God, from whom it came to us. *Hom.* xxix. 3.

O God, from whom all holy desires, all good counsels, and all just works do proceed. *Second Coll. for Evening Service.*

My good child, know this, thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. *Catechism.*

O God, our refuge and strength, who art the author of all godliness. *Twenty-third Sunday after Trinity.*

[5] Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen. *Coll. for the twenty-fifth Sunday after Trinity:*

For it is the Holy Ghost, and no other thing, that doth quicken the minds of men; stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own crooked and perverse nature they should never have.—As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost; who is the only worker of our sanctification, and maketh us new men in Christ Jesus.—Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. *Hom.* xxviii. 1.

thy fruit found. Hosea xiv. 8. Ye are dead, and your life is hid with Christ in God. Col. iii. 3. For it is God which worketh in you, both to will and to do of his good pleasure. Phil. ii. 13. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10. This people have I formed for myself. Isa. xliii. 21. In Christ Jesus neither circumcision availeth ay thing nor uncircumcision, but a new creature. Gal. vi. 15. And that ye put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 24.

[5] Thy people shall be willing in the day of thy power. Ps. cx. 4. The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. xxx. 6. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh. That they may walk in my statutes, &c. Ezra xi. 19, 20. xxxvi. 25—29. I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I

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have a good will, and [h] working with us when we have that good will.

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and administration, to serve God for the promoting of his glory, and the edifying of his people? *Ordination Service.*

Ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone, therefore ye ought, and have need, to pray earnestly for his Holy Spirit. *Ordination Service.*

[h] Let us throughout our whole lives confess all good things to come from God, of what name or nature soever they be, not of corruptible things only, but much more of all spiritual graces behoveable for our soul, without whose goodness no man is called to faith, or staid therein. *Hom.* xxix. 2.

St. Paul confesseth faith plainly to be God's gift, saying, "Faith is the gift of God." Eph. ii. 8. And again St. Peter saith, "It is of God's power that ye be kept through faith to salvation." 1 Pet. i. 5. It is of the goodness of God that we falter not in our hope unto him. It is verily God's work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If we have any will to rise, it is he that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with God through

will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jer. xxxi. 33. xxxii. 39, 40. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 2. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Tit. ii. 14. The last Adam was made a quickening Spirit. 2 Cor. xv. 45. Create in me a clean heart, O God, and renew a right spirit within me. Ps. li. 10. It is the Spirit that quickeneth. John vi. 63. The Spirit giveth life. 2 Cor. iii. 6. The manifestation of the Spirit is given to every man to profit withal. 1 Cor. xii. 7.

[h] I am come that they might have life, and that they might have it more abundantly. John x. 10. As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ. Rom. v. 21. By whom we have access by faith into this grace wherein we stand. Where sin abounded, grace did much more abound. Rom. v. 2, 20. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Isa. xxvi. 12. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John iii. 21. Not that we are sufficient to think any thing as of ourselves, but our sufficiency is of God. 2 Cor. iii. 5. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 2 Cor. xii. 9. Looking unto Jesus, the

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remission of our sin, and so be reconciled again to his favour, and hope to be his children and inheritors of everlasting life; who worketh these great miracles in us? Our worthiness, our deservings and endeavours, our wits, and virtue? Nay verily, St. Paul will not suffer flesh and clay to presume to such arrogancy, and therefore saith, "All is of God, &c." 2 Cor. v. 18. *Hom.* xxix. 3.

And to uphold the truth of this matter against all justiciaries and hypocrites, which rob Almighty God of his honour and ascribe it to themselves, St. Paul bringeth in his belief; "We be not," saith he, "sufficient of ourselves," as of ourselves, "once to think any thing, but all our ableness is of God's goodness." *Hom.* xxix. 1.

The frailty of man without thee cannot but fall. *Fifteenth Sunday after Trinity.*

And so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way. *Prayer for the King.*

Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit. *Coll. for Christmas Day.*

We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect. *Coll. for Easter Day.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified. *Coll. for Good Friday.*

Lord, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works. *Seventeenth Sunday after Trinity.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen. *Occasional Coll.*

author and finisher of our faith. Heb. xii. 2. By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 Cor. xv. 10. I can do all things through Christ which strengtheneth me. Phil. iv. 13. The steps of a good man are ordered by the Lord, and he delighteth in his way. Ps. xxxvii. 23. Man's goings are of the Lord; how can a man then understand his own way. Prov. xx. 24. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Jer. x. 23. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John xv. 4, 5. Make you perfect in every good work to do his will, working in you that which is well-

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Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day. *Ordination Service.*

We must needs agree, that whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the only author and worker. *Hom.* xxix. 1.

pleasing in his sight, through Jesus Christ. Heb. xiii. 21. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. i. 6. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 36.

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XI. *Of the Justification of Man.*

WE are *accounted righteous before God, only for the merit of our Lord and Saviour

* Because all men be sinners and offenders against God, and breakers of his law and commandments: therefore can no man by his own acts, words, and deeds, seem they never so good, be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness of justification, to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification. *Hom.* iii. 1.

We put our faith in Christ, that we be justified by him only; that we be justified by God's free mercy, and the merits of our Saviour Christ only; and by no virtue or good work of our own that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof. *Hom.* iii. 3.

So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him,

* Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. Rom. iii. 20—28. I will raise unto David a righteous branch. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. xxii. 5, 6. To make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24. He made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 20. Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 38, 39. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. i. 30.

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Jesus Christ [b]by faith, [c]and not for our own

and by him, every true Christian man may be called a fulfiller of the law: forasmuch as that which their infirmity lacketh, Christ's justice hath supplied. *Hom.* iii. 1.

[b] The only mean and instrument of salvation required of our parts is faith: that is to say, a true trust and confidence in the mercies of God; whereby we persuade ourselves, that God both hath and will forgive our sins; that he hath accepted us again into his favour; that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion; who became man for our sakes, and humbled himself to sustain the reproach of the cross; that we thereby might be saved, and made inheritors of the kingdom of heaven. This faith is required at our hands. *Hom.* xxv. 2.

Q. What profit get we of this faith? *A.* Righteousness before God, by which we are made heirs of eternal life. *Nowell*, p. 72.

We must flee to the mercy of God, whereby he freely embraceth us with love and good will in Christ, without any our deserving, or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christ's righteousness he so accepteth us, as if it were our own. To God's mercy therefore through Christ we ought to impute all our justification. *Q.* How do we know it to be thus? *A.* By the Gospel, which containeth the promises of God by Christ, to the which when we adjoin faith, that is to say, an assured persuasion of mind and stedfast confidence of God's good will, we do, as it were, take state and possession of this justification. *Nowell*, p. 72, 73.

[c] St. Ambrose, a Latin author, saith these words; This is the ordinance of God, that they which believe in Christ should be

[b] Surely shall one say, In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified and shall glory. Isa. xlv. 24, 25. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. iii. 9.

[c] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. ii. 16. That no man is justified by the law in the sight of God, it is evident; for the just shall live by faith; and the law is not of faith. Gal. iii. 11, 12. Therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. Rom. i. 17. To them that have obtained like precious faith, through the righteousness of God and our Saviour Jesus Christ. 2 Pet. i. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1. He staggered not at the promise of

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works or deservings: wherefore that we are

saved without works—by faith only—freely receiving remission of their sins. Consider diligently these words, without works—by faith only—freely—we receive remission of our sins. What can be spoken more plainly, than to say, that freely—without works—by faith only—we obtain remission of our sins? *Hom.* iii. 2.

Q. Doth not then our own godliness toward God, and leading of our life honestly and holily among men, justify us before God. *A.* If any man were able to live uprightly according to the precise rule of the law of God, he should worthily be counted justified by his good works. But seeing we are all most far from that perfection of life, yea, and be so oppressed with conscience of our sins, we must take another course, and find another way, how God may receive us into favour, than by our own deserving. *Nowell*, p. 72. On the moral law, see Article vii.

If any were able to perform it, they should be justified by the law; but we are all of such weakness, that no man in all points fulfilleth his duty. For though we put case, that there be one found that performeth the law in some point, yet shall he not thereby be justified before God; for he pronounceth them all to be accursed and abominable that do not fulfil all things that are contained in the law. Q. Dost thou then determine that no mortal man is justified before God by the law? *A.* No man. For the Scriptures do also pronounce the same. *Nowell*, p. 30.

God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Rom. iv. 20—22. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. Rom. x. 3, 4. By grace are ye saved through faith; not of works, lest any man should boast. Gal. ii. 3. Christ is become of no effect unto you: whosoever of you are justified by the law, ye are fallen from grace. Gal. v. 4. As many as are of the works of the law are under a curse; for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them. Gal. iii. 10. We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man. 1 Tim. i. 8, 9. If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 2, 3, 5. Not by works of righteousness which we have done, but according to his mercy he saved us—that being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. iii. 5, 7. Who hath first given to him, and it shall be recompensed to him again? Rom. xi. 35. Who hath

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justified by faith only is a most wholesome

Behold, the law bringeth a curse with it, and maketh us guilty, not because it is of itself naught or unholy;—God forbid we should so think;—but because the frailty of our sinful flesh is such, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then, think you, hope or trust to be saved by the law? No, he could not. But the more he looked on the law, the more he saw his own damnation set before his eyes, as it were in a most clear glass. So that now of himself he was most wretched and miserable, destitute of all hope, and never able to pacify God's heavy displeasure, nor yet to escape the terrible judgment of God, whereinto he and all his posterity were fallen, by disobeying God's holy law. *Hom.* xxv. 2. See also Article XIV. *e.*

To fast then with this persuasion of mind, that our fasting and other good works can make us good, perfect, and just men, and finally bring us to heaven, is a devilish persuasion: and that fast is so far off from pleasing of God, that it refuseth his mercy, and is altogether derogatory to the merits of Christ's death, and his precious blood-shedding.—The Publican having no good works at all to trust unto, yielded up himself unto God, confessing his sins; and hoped certainly to be saved by God's free mercy only. The Pharisee gloried and trusted so much to his works, that he thought himself sure enough without mercy, and that he should come to heaven by his fasting and other deeds. To this end serveth that parable; for it is spoken to them that trusted in themselves that they were righteous, and despised others.—Now, because the Pharisee directed his works to an evil end, seeking by them justification, which indeed is the proper work of God without our merits; his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deed before God they are altogether evil and abominable. *Hom.* xvi. 1.

[d] To have any affiance, or to put any confidence in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life, were mere blasphemy against God's mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us; that we are reconciled

prevented me, that I should repay him? Job xli. 11. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxii. 2, 3. xxv. 7.

[f] What shall we say then? Shall

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doctrine, and very [s]full of comfort; as more

and brought again into his favour, and are made heirs of his heavenly kingdom. *Hom.* xvi. 1.

Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. *Hom.* ii. 2.

There is no mercy due to our merits. By Christ alone we have access to the grace of God. *Nowell*, p. 69.

Yea, "there is none other thing that can be named under heaven to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross." (Acts iv. 12.) Certainly there can be no work of any mortal man, be he never so holy, that shall be coupled in merits with Christ's most holy act. *Hom.* xxv. 1.

Q. Dost not thou then say, that faith is the principle cause of this justification, so as by the merit of faith we are counted righteous before God? *A.* No: for that were to set faith in the place of Christ. But the spring-head of this justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith as with a hand. *Nowell*, p. 73.

Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ: so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not that this our own act to believe in Christ, or this our faith in Christ which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the

we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Rom. vi. 1, 2. Do we then make void the law through faith? God forbid: yea we establish the law. Rom. iii. 31. The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable. Isa. xlv. 21.

[s] Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. Isa. xl. 1, 2. I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he

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largely is expressed in the Homily of Justification.

true understanding and meaning thereof is, that although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect to deserve remission of our sins, and our justification. *Hom.* iii. 2. See Article XVII. *r*.

[e] I can shew a man that by faith without works lived, and came to heaven; but without faith never man had life. The thief that was hanged when Christ suffered did believe only, and the most merciful God justified him. And because no man shall say again that he lacked time to do good works, for else he would have done them, truth it is, and I will not contend therein: but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say, that faith by itself saved; but works by themselves never justified any man. *Hom.* v. 1.

[f] That (true and lively) faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. *Hom.* iii. 1.

Q. Then this doctrine of faith doth not withdraw men's minds from godly works and duties? *A.* Nothing less. For good works do stand upon faith as upon their root. So far therefore is faith from withdrawing our hearts from living uprightly, that contrariwise it doth most vehemently stir us up to the endeavour of a good life, yea and so far, that he is not truly faithful that doth not also to his power shun vices and embrace virtues, so living always as one that looketh to give an account. *Nowell*, p. 74.

For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. *Hom.* iii. 2.

[g] This faith the holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's Church do approve; this

hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. lxi. 10. The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham,

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doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this whosoever denieth is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain glory. *Hom.* iii. 2. See Article XVII. r.

No tongue surely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences; in this resteth our justification; in this we be allowed; in this is purchased the everlasting health of all our souls. *Hom.* xxv. 1.

saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse. Gal. iii. 8—10.

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XII. *Of Good Works.*

ALBEIT that Good Works, [a]which are the fruits of Faith, and [b]follow after Justification,

[a] *Q.* What thinkest thou of those works, which we, after that we be reconciled to God's favour, do by the instinct of the Holy Ghost? *A.* The dutiful works of godliness, which proceed out of faith, working by charity, are indeed acceptable to God, yet not by their own deserving; but that he, of his liberality, vouchsafeth his favour. For though they be derived of the Spirit of God, as little streams from the spring-head, yet of our flesh that mingleth itself with them in the doing by the way, they receive corruption, as it were by infection, like as a river, otherwise pure and clear, is troubled and mudded with mire and slime, wherethrough it runneth. *Nowell*, p. 74.

[b] *Q.* But can this justification be so severed from good works, that he that hath it can want them? *A.* No: for by faith we re-

[a] The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. ii. 11. The Gospel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. Col. i. 6. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. Tit. iii. 8. Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. i. 5—8. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. i. 11. The fruit of the Spirit is in all goodness, and righteousness, and truth. Eph. v. 9. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22. Herein is my Father glorified, that ye bear much fruit. John xv. 8. Their righteousness is of me, saith the Lord. Isa. liv. 17. From me is thy fruit found. Hosea xiv. 8. Thou hast wrought all our works in us. Isa. xxvi. 12. He that abideth in me, and I in him, the same bringeth forth much fruit. I have chosen you, and ordained you, that ye should go and bring forth fruit. John xv. 5, 16. Without faith it is impossible to please God. Heb. xi. 6. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. i. 5. Faith, if it have not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. By works was faith made perfect. As the body without the spirit is dead, so faith without works is dead. James ii. 17, 18, 22, 26.

[b] Sin shall not have dominion over you, for ye are not under the law, but under grace. Rom. vi. 14.

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cannot put away our sins, and endure the seve-

ceive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the Holy Ghost doth regenerate and newly form us to the endeavour of innocency and holiness, which we call newness of life. *Nowell*, p. 73.

[c] Q. Cannot we then, with godly, dutiful doings and works, satisfy God, and by ourselves merit pardon of our sins? *A.* There is no mercy due to our merits, but God doth yield and remit to Christ his correction and punishment that he would have done upon us. For Christ alone hath satisfied God. By Christ alone we have access to the grace of God. *Nowell*, p. 69.

All our thoughts and deeds were of no value, if they were not allowed in the merits of Christ's death. *Hom.* xxv. 1.

Neither may we rejoice in any works that we do, all which be so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God. *Hom.* ii. 2.

For our imperfection is so great, through the corruption of original sin, that all is imperfect that is within us; faith, charity, hope, dread, thoughts, words, and works: and therefore not apt to merit and deserve any part of our justification for us. *Hom.* iii. 3.

Q. Then thou standest still in this, that we cannot by merit of works obtain to be justified before God, seeing thou thinkest that all doings of men, even the perfectest, do need pardon? *A.* God himself hath so decreed in his word; and his Holy Spirit doth teach us to pray that he bring us not into judgment. For where righteousness, such as God the judge shall allow ought to be thoroughly perfect, such as to be directed and tried

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14. Being then made free from sin, ye became the servants of righteousness. Rom. vi. 18. Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. vi. 22. Which in time past was to thee unprofitable, but now profitable to thee and to me. Philem. 11. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. 1 Pet. i. 14. If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 2 Tim. ii. 21. That the man of God may be perfect, throughly furnished unto all good works. 2 Tim. iii. 17. (The jailor having heard the way of salvation) took (Paul and Silas) the same hour of the night, and washed their stripes. And when he had brought them into his house, he set meat before them. Acts xvi. 33, 34.

[c] How should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job ix. 2, 3. If thou,

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rity of God's judgment; [d]yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a [e]true and lively Faith; inso-

by the most precise rule, and, as it were, by the plumb-line of God's law and judgment; and sith our works, even the best of them, for that they swerve and differ most far from the rule and prescription of God's law and justice, are many ways to be blamed and condemned, we can by no means be justified before God by works. *Nowell*, p. 75.

[d] *Q.* How then dost thou say that they please God? *A.* It is faith that procureth God's favour to our works, while it is assured that he will not deal with us after extremity of law, nor call our doings to exact account, nor try them as it were by the square; that is, he will not, in valuing and weighing them, use severity, but remitting and pardoning all their corruptness, for Christ's sake and his deservings will account them for fully perfect. *Nowell*, p. 75.

[e] The first coming unto God, good Christian people, is through faith, whereby (as it is declared in the last Sermon) we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and

Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Ps. cxxx. 3. Enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxliii. 2. When ye shall have done all these things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Luke xvii. 10. My goodness extendeth not to thee. Ps. xvi. 2. We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Isa. lxiv. 6.

[d] The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Rom. xiv. 17, 18. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Rom. xii. 1. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Col. i. 10. To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. 1 Chron. xxix. 17. Enoch had this testimony, that he pleased God. Heb. xi. 5. In every nation he that feareth him and worketh righteousness, is accepted with him. Acts x. 35. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ. Heb. xiii. 20, 21.

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much that [f]by them a lively faith may be as

unfruitful.—And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word, contained in the holy Scripture. So that it consisteth only in believing in the word of God, that it is true. And this is not properly called faith.—Another faith there is in Scripture, which is not, as the aforesaid faith, idle, unfruitful, and dead, but "worketh by charity," (as St. Paul declareth, Gal. v. 6.) which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God's hand.—For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son's sake, and that we have our Saviour Christ our perpetual Advocate and Priest, in whose only merits, oblation, and suffering we do trust that our offences be continually washed and purged, whensoever we, repenting truly, do return to him with our whole heart, stedfastly determining with ourselves, through his grace, to obey and serve him in keeping his commandments, and never to turn back again to sin.—And this faith is not without hope and trust in God, nor without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works. *Hom.* iv. 1.

That faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it.—The right and true Christian faith is, not only to believe that holy Scripture, and all the foresaid articles of our faith are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments. *Hom.* iii. 2.

Q. Give me a definition of lively, true, and Christian faith? *A.* Faith is an assured knowledge of the fatherly good-will of God toward us through Christ, and an affiance, in the same goodness, as it is witnessed in the Gospel; which faith hath coupled with it an endeavour of godly life, that is, to obey the will of God the Father. *Nowell*, p. 34.

The general faith is that which crediteth the word of God.—But the true faith, as it nothing doubteth that all things taught in the word of God are most certainly true, so doth it also embrace

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evidently known, as a tree discerned by the fruit.

the promises made concerning the mercy of God the Father, and the forgiveness of sins to the faithful through Jesus Christ, which promises are properly called the Gospel: which faith whosoever have, they do not only fear God as the most mighty Lord of all, and the most righteous Judge, (which the most part of the ungodly and the devils themselves do,) but also they love him as their most bountiful and merciful Father, whom as they travail in all things to please (as becometh obedient children) with godly endeavours and works, which are called the fruits of faith, so have they a good and a sure hope of obtaining pardon through Christ, when as men they swerve from his will. For they know that Christ (whom they trust upon) appeasing the wrath of his Father, their sins shall never be imputed any more unto them, than if the same had never been committed. And though themselves have not satisfied the law, and their duty towards God and men, yet believe they that Christ, with his most full observing of the law, hath abundantly satisfied God for them, and are persuaded that by this his righteousness and observing of the law of God, themselves are accounted in the number and state of the righteous, and that they are beloved of God, even as if themselves had fulfilled the law. And this is the justification which the holy Scriptures do declare that we obtain by faith. *Nowell*, p. 33.

Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God. *Hom.* iii. 1.

[f] Thy deeds and works must be an open testimonial of thy faith: otherwise thy faith, being without good works, is but the devils' faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith. *Hom.* iv. 3.

Faith may not be naked without good works, for then it is no true faith: and when it is adjoined to works, yet it is above the works. For as men, that be very men indeed, first have life, and after be nourished; so must our faith in Christ go before, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good deeds, yet without faith, he hath no life. *Hom.* v. 1.

[f] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. A good man out of the good treasure of his heart bringeth forth good things. Matt. xii. 33, 34. He that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty. Matt. xiii. 23. Who in an honest and

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Q. Thou sayest then that justice, faith, and good works do naturally cleave together, and therefore ought no more to be severed, than Christ, the author of them in us, can be severed from himself. *A.* It is true. *Nowell*, p. 73.

There is one work, in the which be all good works, that is faith, which worketh by charity: if thou have it, thou hast the ground of all good works; for the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. *Hom.* v. 1.

As St. Augustine saith, Good living cannot be separated from true faith, which worketh by love. And St. Chrysostom saith, Faith of itself is full of good works: as soon as a man doth believe, he shall be garnished with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. Paul teacheth at large in the eleventh chapter to the Hebrews. *Hom.* iv. 2.

For the first, that as the light cannot be hid, but will shew forth itself at one place or other; so a true faith cannot be kept secret, but when occasion is offered it will break out, and shew itself by good works. And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion; even so the soul that hath a lively faith in it will be doing always some good work, which shall declare that it is living, and will not be unoccupied. *Hom.* iv. 1.

Q. Doth not this doctrine withdraw men's minds from the duties of godliness and make them slacker and slower to good works, or at least less cheerful and ready to godly endeavours? *A.* No: for we may not therefore say that good works are unprofitable or done in vain and without cause, for that we obtain not justification by them. For they serve both to the profit of our neighbour and to the glory of God; and they do as by certain testimonies assure us of God's good will toward us, and of our love again to God-ward, and of our faith, and so consequently of our salvation. And reason it is, that we being redeemed with the blood of Christ, the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after the will and appointment of our Redeemer, and so shew ourselves mindful and thankful to the Author of our salvation, and by our example, procure and win other unto him. The man that calleth these thoughts to mind may sufficiently rejoice in his good endeavours and works.

good heart, having heard the word, keep it, and bring forth fruit with patience. Luke viii. 15. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. ii. 10. Every good tree bringeth forth good fruit. Wherefore by their fruits ye shall know them. Matt. vii. 17, 20. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not

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Thus much is said generally of all good works: first, to remove out of the way of the simple and unlearned this dangerous stumbling-block; that any man should go about to purchase or buy heaven with his works. Secondly, to take away, so much as may be, from envious minds and slanderous tongues, all just occasion of slanderous speaking, as though good works were rejected. St. Paul therefore teacheth, that we must do good works for divers respects: first, to shew ourselves obedient children unto our heavenly Father, who hath ordained them, that we should walk in them. Secondly, for that they are good declarations and testimonies of our justification. Thirdly, that others, seeing our good works, may the rather by them be stirred up and excited to glorify our Father which is in heaven. Let us not therefore be slack to do good works, seeing it is the will of God that we should walk in them; assuring ourselves that at the last day every man shall receive of God for his labour done in true faith, a greater reward than his works have deserved. *Hom.* xvi. 1.

wither; and whatsoever he doeth shall prosper. Ps. i. 3. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. 1 John iii. 10. By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35. I will shew thee my faith by my works. James ii. 18. Faith, which worketh by love. Gal. v. 6. Every man that hath this hope in him purifieth himself even as he is pure. 1 John iii. 3.

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XIII. *Of Works before Justification.*

[a]WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, [b]forasmuch as they spring not of faith in

[a] They are greatly deceived that preach repentance without Christ; and teach the simple and ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners: but without Christ they be all vain and unprofitable. They that think they have done much of themselves towards repentance, are so much more the farther from God; because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ, and in the merits of his death, and passion, and blood-shedding. *Hom.* xxxii. 1.

[b] The third part of repentance is faith; whereby we do apprehend and take hold upon the promises of God, touching the free pardon and forgiveness of our sins: which promises are

[a] They that are in the flesh cannot please God. Rom. viii. 8. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him. 1 Cor. ii. 14. There is none that doeth good, no, not one. Rom. iii. 12. As saith the proverb of the ancients: Wickedness proceedeth from the wicked. 1 Sam. xxiv. 13. When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. Rom. vii. 5. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt. Matt. xii. 33. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matt. vii. 16—19. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain yield both salt water and fresh. James iii. 12. You hath he quickened, who were dead in trespasses and sins:—We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. ii. 1, 3. These be sensual, having not the Spirit. Jude 19. If any man have not the Spirit of Christ, he is none of his. Rom. viii. 9. Jesus Christ is in you, except ye be reprobates. 2 Cor. xiii. 5. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Rom. viii. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Eph. v. 9. If the first fruit be holy, the lump also is holy: and if the root be holy, so are the branches. Rom. xi. 16. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: without me (severed from me) ye can do nothing. John xv. 4, 5. From me is thy fruit found. Hosea xiv. 8.

[b] Without faith it is impossible to please God. Heb. xi. 6. If ye will not believe, surely ye shall not

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Jesus Christ, neither do they make men meet

sealed up unto us, with the death and blood-shedding of his Son Jesus Christ. For what should avail and profit us to be sorry for our sins, to lament and bewail that we have offended our most bounteous and merciful Father, or to confess and acknowledge our offences and trespasses, though it be done never so earnestly, unless we do stedfastly believe, and be fully persuaded, that God, for his Son Jesus Christ's sake, will forgive us all our sins, and put them out of remembrance, and from his sight.—Therefore they that teach repentance, without a lively faith in our Saviour Jesus Christ, do teach none other but Judas's repentance.—But how chance that the one (Peter) was received into favour again with God, and the other (Judas) cast away; but because that the one did by a lively faith, in him whom he had denied, take hold upon the mercy of God; and the other wanted faith, whereby he did despair of the goodness and mercy of God.—It is evident and plain then, that although we be never so earnestly sorry for our sins, acknowledge and confess them; yet all these things shall be but means to bring us to utter desperation, except we do stedfastly believe that God our heavenly Father will for his Son Jesus Christ's sake pardon and forgive us our offences and trespasses, and utterly put them out of remembrance in his sight. Therefore, as we said before, they that teach repentance without Christ, and a lively faith in the mercy of God, do only teach Cain's or Judas's repentance. *Hom.* xxxii. 2.

Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted is but a dead representation of the thing itself, and is without life, or any manner of moving; so be the works of all unfaithful persons before God: they do appear to be lively works, and indeed they be but dead, not availing to the everlasting life: they be but shadows and shews of lively and good things, and not good and lively things indeed: for true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as saith St. Augustine. We must set no good works before faith, nor think that before faith a man may do any good works; for such works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. *Hom.* v. 1.

Q. Can we not therefore prevent God with any works or

be established. Isa. vii. 9. He that believeth not is condemned. John iii. 18. If ye believe not that I am he, ye shall die in your sins. John viii. 24.

• God, who is rich in mercy, for

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to receive grace, or (as the School-authors say) deserve grace or congruity: [d]yea, rather for that

deservings, whereby we may first provoke him to love us and be good unto us? *A.* Surely, with none. For God loved and chose us in Christ, not only when we were his enemies, that is, sinners, but also before the foundations of the world were laid. And this is the same spring, head, and original of our justification, whereof I spake before. *Nowell*, p. 74.

Grace, saith St. Augustine, belongeth to God, who doth call us; and then hath he good works, whosoever receiveth grace. Good works then bring not forth grace; but are brought forth by grace. The wheel, saith he, turneth round, not to the end that it may be made round; but because it is first made round, therefore it turneth round. So, no man doth good works, to receive grace by his good works; but because he hath first received grace, therefore consequently he doth good works.—And in another place he saith, Good works go not before in him which shall afterward be justified; but good works do follow after, when a man is first justified. *Hom.* xvi. 1.

For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit; so the good deeds of man are not the cause that maketh man good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruits. And then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue and certainly prove the goodness of him that doth it. *Hom.* xxiii. 2.

[d] He that by nature would withstand vice, either by natural will or reason, he doth in vain garnish the time of this life, and attaineth not the very true virtues; for without the worshipping of the true God, that which seemeth to be virtue is vice. *Hom.* v. 1.

his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). Eph. ii. 4, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. ix. 16. Who hath prevented me, that I should repay him? Job xli. 11. Who hath first given to him, and it shall be recompensed to him again? Rom. xi. 35. If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxxv. 7. What hast thou that thou didst not receive? 1 Cor. iv. 7. Not of works, lest any man should boast. Eph. ii. 9. Now to him that worketh, is the reward not reckoned of grace, but of debt. Rom. iv. 4. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 5. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Rom. x. 3.

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they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

In good works, two things are principally required. First, that we do those works that are prescribed by the law of God; secondly, that they be done with that mind and faith which God requireth.—It is evident therefore that all works whatsoever we do, before that we are born again and renewed by the Spirit of God, such as may properly be called our own works, are faulty (vitiosa). For whatsoever shew of gayness or worthiness they represent and give to the eyes of men, sith they spring and proceed from a faulty and corrupted heart, which God chiefly considereth, they cannot but be defiled and corrupted, and so, grievously offend God. Such works therefore, as evil fruits, growing out of an evil tree, God despiseth and rejecteth from him. *Nowell*, p. 74.

If the inheritance be of the law, it is no more of promise. Gal. iii. 18. A man is justified by faith without the deeds of the law. Rom. iii. 28. The law is spiritual, but I am carnal, sold under sin. Rom. vii. 14. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. viii. 7. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. Gal. v. 17. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. viii. 13. He that soweth to the flesh, shall of the flesh reap corruption. Gal. vi. 8.

[d] Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 17. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31. Whatsoever is not of faith is sin. Rom. xiv. 23. Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Tit. i. 15. The plowing of the wicked is sin. Prov. xxi. 4. He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii. 9. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity. Matt. vii. 22, 23.

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XIV. *Of Works of Supererogation.*

[a]VOLUNTARY Works, besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without

[a] That all men might rightly judge of good works, it hath been declared in the second part of this Sermon, what kind of good works they be that God would have his people walk in, namely, such as he hath commanded in his holy Scripture, and not such works as men have studied out of their own brain, of a blind zeal and devotion, without the word of God: and by mistaking the nature of good works, man hath most highly displeased God, and hath gone from his will and commandments.—Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungodlily abused, than of late days they have been among us: which sects and religions had so many hypocritical and feigned works in their state of religion, as they arrogantly named it, that their lamps, as they said, ran always over, able to satisfy not only for their own sins, but also for all other their benefactors, brothers, and sisters of religion, as most ungodlily and craftily they had persuaded the multitude of ignorant people; keeping in divers places, as it were, marts or markets of merit, being full of their holy relics, images, shrines, and works of overflowing abundance ready to be sold—yea also vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and councils of Rome, were in such wise advanced, that nothing was thought comparable in authority, wisdom, learning, and godliness, unto them; so that the laws of Rome, as they said, were to be received of all men as the four Evangelists, to the which all laws of princes must give place: and the laws of God also partly were left off and less esteemed, that the said laws, decrees, and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance so blinded with the godly shew and appearance of those things, that they thought the keeping of them to be a more holiness, a more perfect service and honouring of God, and

[a] Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils;—forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Tim. iv. 1. 3. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. ii. 8. Let no man beguile you of your reward in a voluntary humility and worshipping of angels—not holding the head.—Wherefore if ye be dead with Christ from the rudiments of

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arrogancy and impiety: [b]for by them men do

more pleasing to God, than the keeping of God's commandments. Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy commandments, and to keep them. And furthermore, to take God's commandments for men's commandments, and men's commandments for God's commandments, yea, and for the highest and most perfect and holiest of all God's commandments. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirm the truth, to separate or sever God's commandments from the commandments of men. Whereupon did grow much error, superstition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living. *Hom.* v. 3.

[b] The law of God is the full and, in all points, perfect rule of the righteousness which is required of man, which commandeth those things that are to be done, and forbiddeth the contraries. In this law God hath restrained all things to his own will and judgment, so as no godliness toward him, nor dutifulness toward men, can be allowed of him, but that only which doth in all things agree with the straitness of this rule. Vainly therefore do mortal men invent to themselves forms of godliness and duty after their own fancy: for God hath set forth to us his law written in two tables, as a most sure rule both of our worshipping of God, and of our duties to men, and therewith also hath declared that there is nothing on earth more pleasant and acceptable to him than our obedience. *Nowell*, p. 8.

"What works shall I do," said a prince, "to come to everlasting life?" (Matt. xiv.) To whom Jesus answered, "If thou wilt come to everlasting life, keep the commandments." But the prince, not satisfied herewith, asked farther, "Which commandments?" The Scribes and Pharisees had made so many of their own laws and traditions, to bring men to heaven, besides God's commandments, that this man was in doubt whether he

the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. Col. ii. 18—23.

[b] Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Heb. xiii. 9. Their fear toward me is taught by the precept of men. Isa. xxix. 13. Not giving heed to Jewish fables, and commandments of men, which turn from the truth. Tit. i. 14. Ye shall not add unto the word which I

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declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: [c]whereas Christ saith plainly, When

should come to heaven by those laws and traditions, or by the law of God; and therefore he asked Christ which commandments he meant. Whereunto Christ made him a plain answer, rehearsing the commandments of God, saying, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and Love thy neighbour as thyself." (Matt. xix.) By which words Christ declared, that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the very true works of faith which lead to the blessed life to come. *Hom.* v. 2.

[c] We say also that every person is born in sin, and leadeth his life in sin: that nobody is able truly to say, his heart is clean: that the most righteous person is but an unprofitable servant: that the law of God is perfect, and requireth of us perfect and full obedience: that we are able by no means to fulfil that law in this worldly life: that there is no one mortal creature, which can be justified by his own deserts in God's sight: and therefore that our only succour and refuge is to fly to the mercy of our Father by Jesus Christ, and assuredly to persuade our minds, that he is the obtainer of forgiveness for our sins. *Jewell.*

For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart,

command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Deut. iv. 2. Every word of God is pure; add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 5, 6. Whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut. xii. 32. In vain they do worship me, teaching for doctrines the commandments of men. Matt. xv. 9.

[c] Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke xvii. 9, 10. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Job xxii. 2. If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxxv. 7. All things come of thee, and of thine own have we given thee. 1 Chron. xxix. 14.

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ye have done all that are commanded you, say, We are unprofitable servants.

mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly. *Hom.* ii. 2.

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XV. *Of Christ alone without sin.*

[a]CHRIST in the truth of our nature was made like unto us in all things, [b]sin only except; from which he was clearly void, both in his flesh, and in his spirit. [c]He came to be the

[a] Necessary it was that what man had offended against God, man should atone and satisfy it. Being made man, he did, as it were, put upon him our person, that he might therein take upon him, bear, perform, and fulfil the parts of our salvation. *Nowell*, p. 45. See also Article II.

[b] It behoved that he who should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself be defiled or blemished with any stain or spot of sin, but be endued with singular and perfect uprightness and innocency. Therefore when the seed of man was wholly corrupt and defiled, it behoved that in the conception of the Son of God there should be the marvellous and secret working of the Holy Ghost, whereby he might be fashioned in the womb of the most chaste and pure Virgin, and of her substance, that he should not be defiled with the common stain and infection of mankind. Christ therefore, that most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin without sin, that he might cleanse, wash, and put away our spots, who, as we were first conceived and born in sin and uncleanness, so do still from thenceforth continue in unclean life. *Nowell*, p. 45.

[c] He is the pure and undefiled "Lamb of God, which taketh

[a] God was manifest in the flesh. 1 Tim. iii. 16. The Word was made flesh. John i. 14. In the likeness of sinful flesh. Rom. viii. 3. When he cometh into the world, he saith, A body hast thou prepared me. Heb. x. 5. A Virgin shall conceive and bear a son. Is. vii. 14. Unto us a child is born. ix. 6. God sent forth his Son, made of a woman. Gal. iv. 4. Made of the seed of David according to the flesh. Rom. i. 3. Made in the likeness of men; and being found in fashion as a man, he humbled himself. Phil. ii. 7, 8. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. In all things it behoved him to be made like unto his brethren. Heb. ii. 14. 17. He was in all points tempted like as we are, yet without sin. Heb. iv. 15. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. 1 John iv. 2.

[b] Which of you convinceth me of sin? John viii. 46. Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners. Heb. vii. 26. He did no violence, neither was any deceit in his mouth. Is. liii. 9. Who did no sin, neither was guile found in his mouth. 1 Pet. ii. 22. In him is no sin. 1 John iii. 5. He made him to be sin for us, who knew no sin. 2 Cor. v. 21. The prince of this world cometh, and hath nothing in me. John xiv. 30.

[c] Whatsoever hath a blemish, that shall ye not offer: for it shall

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Lamb without spot, who by [d]sacrifice of himself

away the sins of the world;" of whom only it may be truly spoken, that he did all "things well, and in his mouth was found no craft nor subtilty." None but he alone may say, "The prince of the world came, and in me he hath nothing." And he alone may also say, "Which of you shall reprove me of any fault?" *Hom.* ii. 2.

He being guiltless was condemned by the judge's sentence, that he might before the heavenly judgment-seat acquit and entirely restore us that were guilty, whose cause was convicted and condemned by the judgment of God. For if he had been murdered by thieves, or slain with sword by private men in an uproar or sedition, such death could have had no form of satisfaction and recompense. *Nowell*, p. 48.

[d] So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that he would take it for the only and full amends for all the sins of the world. And such favour did he purchase by his death, of his heavenly Father, for us, that for the merit thereof, if we be true Christians indeed, and not in word only, we be now fully in God's grace again, and clearly discharged from our sin. *Hom.* xxv. 1.

not be acceptable for you. Lev. xxii. 20. Behold the Lamb of God, which taketh away the sin of the world. John i. 29. Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 19. Judas said, I have sinned in that I have betrayed the innocent blood. Matt. xxvii. 4. Pilate took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Matt. xxvii. 24. Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him.—One of the malefactors said, This man hath done nothing amiss. The centurion said, Certainly this was a righteous man. Luke xxiii. 22, 41, 47.

[d] He was manifested to take away our sins; and in him is no sin. 1 John iii. 5. God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. viii. 3. To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity. Dan. ix. 24. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Christ was once offered to bear the sins of many. Heb. ix. 26, 28. Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh. 1 Pet. iii. 18. You hath he reconciled in the body of his flesh through death. Col. i. 21, 22. Christ gave himself for us an offering and a sacrifice to God. Eph. v. 2. Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John ii. 2. The Son of man gave his life a ransom for many. Matt. xx. 28. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12. When he had by himself purged our sins. Heb. i. 3. In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7. Col. i. 14. The blood of Jesus Christ

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once made, should take away the sins of the world: and sin, as Saint John saith, was not in him. •But all we the rest, although baptized,

They know that Christ (whom they trust upon) appeasing the wrath of his Father, their sins shall never be imputed any more unto them than if the same had never been committed. *Nowell*, p. 33.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. *Com. Service.*

• *Q.* Is this holiness which thou dost attribute to the Church, already upright and in all points perfect? *A.* Not yet: for so long as we live a mortal life in this world, such is the feebleness and frailty of mankind, we are of too weak strength wholly to shun all kinds of vices. Therefore the holiness of the Church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully joined to Christ, from whom she hath all her cleanness and pureness, then shall she be clothed with innocency and holiness in all points full and perfectly finished, as with a certain snowy white and most pure garment. *Nowell*, p. 65.

So long as we live in this world, we are far from the perfection and full attaining of spiritual rest; and here is given us but a certain taste of that rest which we shall enjoy perfectly, fully, and most blessedly in the kingdom of God. *Nowell*, p. 19.

There liveth no mortal man that doth not oft slip in doing his duty, and that doth not oft and grievously offend God. *Nowell*, p. 94.

In very deed the life of all men, even of the devoutest and most Christian, both is, and evermore hath been, such, as one may always find some lack, even in the very best and purest conversation. *Jewell.*

We do daily and hourly, by our wickedness and stubborn disobedience, horribly fall away from God; thereby purchasing unto ourselves—if he should deal with us according to his justice—eternal damnation. *Hom.* xxxii. 1. See also Article XIV. *c.*

cleanseth us from all sin. 1 John i. 7. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works. Heb. ix. 14. This is my blood of the new testament, which is shed for many, for the remission of sins. Matt. xxvi. 28.

• The Scripture hath concluded all under sin. Gal. iii. 22. There is no man that sinneth not. 1 Kings viii. 46. There is not a just man upon earth that doeth good and sinneth not. Eccles. vii. 20. In many things we offend all. James iii. 2.

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and [f]born again in Christ, yet offend in many things; and if [g]we say we have no sin, we deceive ourselves, and the truth is not in us.

[f] See Article XVII. *s.* XXVII. *g.*

[g] Under the name of sin, not only those gross words and deeds, which by the common judgment of men are counted to be filthy and unlawful, and so consequently abominable sins; but also the filthy lusts and inward concupiscences of the flesh; which, as St. Paul testifieth, do resist the will and Spirit of God, and therefore ought earnestly to be bridled and kept under. (Gal. v. 17.) *Hom.* xxxii. 1. See also Article IX.

Truth it is that sin is strong and affections unruly. (Psalm xxxvi. 1.) Hard it is to subdue and resist our nature, so corrupt and leavened with the sour bitterness of the poison, which we receive by the inheritance of our old father Adam. "But yet take good courage," saith our Saviour Christ, "for I have overcome the world, and all other enemies for you." (John xvi. 33.) "Sin shall not have power over you, for ye be now under grace," saith St. Paul. (Rom. vi. 14.) *Hom.* xxvi.

As for them that do not confess that they have sinned, nor do crave pardon of their defaults, but with that Pharisee do glory in their innocency and righteousness before God, or rather against God, they exclude themselves from the fellowship of the faithful, to whom this form of prayer (the Lord's prayer) is appointed for them to follow, and from the haven and refuge of safety. For this is it that Christ saith, "That he came into this world, not to call the righteous, but sinners to repentance." *Nowell*, p. 94.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. *Exhortation.*

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those

[g] There is none righteous, no, not one. Rom. iii. 10. Who can say, I have made my heart clean, I am pure from my sin. Prov. xx. 9. Who can understand his errors? Cleanse thou me from secret faults. Ps. xix. 12. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. Gal. v. 17. We are all

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things which we ought not to have done; and there is no health in us. *Confession.*

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. *Litany.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen. *Occasional Prayer.*

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen. *Coll. for the twenty-first Sunday after Trinity.*

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen. *Coll. for the twenty-fourth Sunday after Trinity.*

Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. *Visitation of the Sick.*

as an unclean thing, and all our righteousnesses are as filthy rags. Isa. lxiv. 6. I find a law, that, when I would do good, evil is present with me. Rom. vii. 21. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John i. 8, 10.

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XVI. *Of Sin after Baptism.*

[a]NOT every deadly sin willingly committed after Baptism, is [b]sin against the Holy Ghost,

[a] They which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice (of Christ) from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. *Hom.* iii. 1. See Article XXXI.

Wherefore we do not without a just cause, detest and abhor the damnable opinion of them, (Novatians,) which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable unto us; there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the second Epistle of Peter; not considering that in those places the holy apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; (Matt. xii. 31. Mark iii. 28.) but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven; because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, but to their utter destruction, and therefore fall into desperation, and cannot repent. And this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures; which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins. (Jer. iv. 1. Isa. lv. 7. Hos. vi. 1.) *Hom.* xxxii. 1.

[b] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. vi. 4—6. If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. Heb. x. 26. If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again;

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[c]and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. [c]After we have received

[c] It is most evident and plain that these things (see below Jer. iv. 1. Isa. lv. 7. Hos. vi. 1.) ought to be understood of them that were with the Lord before, and by their sins and wickedness were gone away from him. *Hom.* xxxii. 1.

Of Peter no man can doubt but that he was grafted in our Saviour Jesus Christ, long before his denial. (John vi. 67, 68. Matt. xvi. 17.) These words are sufficient to prove that Peter was already justified, through this his lively faith in the only-begotten Son of God, whereof he made so notable and so solemn a confession. But did not he most cowardly deny his Master? *Hom.* xxxii. 1.

But as these examples are not brought in, to the end that we should thereby take a boldness to sin, presuming on the mercy

and the sow that was washed to her wallowing in the mire. 2 Pet. ii. 20—22.

[c] All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. xii. 31, 32. Mark iii. 28. Luke xii. 10.

[d] There is a sin unto death:—and there is a sin not unto death. 1 John v. 16, 17. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. 1 John v. 16, 17. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up of overmuch sorrow. Wherefore I beseech you that ye would confirm your love to him. 2 Cor. ii. 6—8.

[e] If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. Jer. iv. 1. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7. Come, and let us return unto the Lord; for he hath torn, and he will heal us; for he hath smitten, and he will bind us up. Hosea vi. 1. Peter denied (Christ) before them all, saying, I know not what thou sayest.—Again he denied with an oath, I know not the man.—Then began he to curse and to swear, saying, I know not the man. Matt. xxvi. 70, 72, 74. When Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God. 1 Kings xi. 4. His disciples said, Lord, teach us to pray: and he said unto them, When ye pray,

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the Holy Ghost, we may depart from grace given, and [f]fall into sin; [g]and by the grace of

and goodness of God; but to the end that if, through the frailness of our own flesh and the temptation of the devil, we fall into like sins, we should in no wise despair of the mercy and goodness of God; even so must we beware and take heed, that we do in no wise think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might or strength. *Hom.* xxxii. 1. See Article X.

[f] From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation, Good Lord, deliver us. From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us. From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us. *Litany.*

[g] We ought to learn by them (Noah and Lot) this profitable lesson, that if so godly men as they were, which otherwise felt inwardly God's holy Spirit inflaming their hearts with the fear and love of God, could not by their own strength keep themselves from committing horrible sin, but did so grievously fall, that without God's great mercy they had perished everlastingly; how much more ought we then, miserable wretches, which have no feeling of God within us at all, continually to fear, not only that we may fall as they did, but also be overcome and drowned in sin, which they were not; and so by considering their fall, take the better occasion to acknowledge our own infirmity and weakness, and therefore more earnestly to call unto Almighty God with hearty prayer incessantly, for his grace to strengthen us, and to defend us from all evil. And though through infirmity we chance sometime to fall, yet we may by hearty repentance, and true faith, speedily rise again, and not sleep and continue in sin, as the wicked doth. *Hom.* xxii. 1.

For when good men feel in themselves the heavy burthen of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell; they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their

say,—Lead us not into temptation. Luke xi. 1, 2, 4. Many saints (being) compelled (did) blaspheme. Acts xxvi. 10, 11. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

[g] I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent,

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God we may rise again, and amend our lives: and therefore [h] they are to be condemned, which

offences, and cannot but accuse themselves, and open this their grief unto Almighty God, and call unto him for mercy. *Hom.* xvi. 1.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts; that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen. *Coll. for Ash-Wednesday.*

Thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. *Confession.*

Though the godly do fall, yet they walk not on purposely in sin, they stand not still to continue and tarry in sin; they sit not down like careless men, without all fear of God's just punishment for sin; but defying sin, through God's great grace and infinite mercy, they rise again and fight against sin. *Hom.* xvi. 2.

[h] Therefore, dearly beloved, if we chance at any time through frailty of the flesh to fall into sin—as it cannot be chosen, but we must needs fall often—and if we feel the heavy burden thereof to press our souls, tormenting us with the fear of death, hell, and damnation; let us then use that mean which God hath appointed in his word, to wit, the mean of faith; which is the only instrument of salvation. *Hom.* xxv. 2.

Unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins—yet if we rise again by repentance, and with a full purpose of amendment of life do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same; and that we shall be received again into the favour of our heavenly Father. *Hom.* xxxii. 1.

and do the first works. Rev. ii. 4, 5. The cock crew, and Peter remembered the words of Jesus; and he went out and wept bitterly. Matt. xxvii. 19. Peter's confession of Christ. Acts ii. 23, &c. iii. 13, &c. iv. 10, &c.

[h] Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the

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say, they can no more sin as long as they live

And if we turn to him with an humble and very penitent heart, he will receive us to his favour and grace for his holy name's sake, for his promise sake, for his truth and mercies sake, promised to all faithful believers in Jesus Christ, his only natural Son. *Hom.* viii. 2.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him: Come unto me, all that travail and are heavy laden, and I will refresh you. Matt. xi. 28. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. John iii. 16. Hear also what St. Paul saith: This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15. Hear also what Saint John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 John ii. 1, 2. *Priest.* Lift up your hearts. *Answer.* We lift them up unto the Lord. *Priest.* Let us give thanks unto our Lord God. *Answer.* It is meet and right so to do. *Communion Service.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezekiel xviii. 27. I acknowledge my transgressions, and my sin is ever before me. Psalm li. 3. Hide thy face from my sins, and blot out all mine iniquities. Psalm li. 9. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17. Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Daniel ix. 9, 10. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24. Psalm vi. 1. Repent ye; for the kingdom of heaven is at hand. Matt. iii. 2. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Luke xv. 18, 19. Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be

spirit of meekness; considering thyself, lest thou be tempted. Gal. vi. 1. In many things we offend all. James iii. 2. Who can say, I have made my heart clean, I am pure from my sin? Prov. xx. 9. There is not a just man upon earth that doeth good, and sinneth not. Eccl. vii. 20.

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here, or deny the place of forgiveness to such as truly repent.

justified. Psalm cxliii. 2. If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9. *Introductory Sentences to the Morning Service.*

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XVII. *Of Predestination and Election.*

[a]PREDESTINATION to life is the everlasting

[a] Before that the Lord God made heaven and earth, he determined to have to himself a certain most beautiful kingdom, and most holy commonweal. This the Apostles that wrote in Greek called Ἐκκλησία, which by interpreting the word may fitly be called a Congregation. Into this as into his own city, God did incorporate an infinite multitude of men, which must all be subject, seviceable, and obedient to Christ their only King, and which have all committed themselves to his protection, and of whom he hath taken upon him to be defender, and doth continually maintain and preserve them. To this commonweal do all they properly belong, as many as truly fear, honour, and call upon God, altogether applying their minds to live holily and godly, and which putting all their trust and hope in God do most assuredly look for (certissime expectant) the blessedness of eternal life. They that be stedfast, stable, and constant in this faith, were chosen and appointed, and (as we term it) predestinated to this so great felicity, before the foundations of the world were laid, whereof they have a witness within them in their souls, the Spirit of Christ the author, and therewith also the most sure pledge of this confidence. By the instinct of

[a] God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. v. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.—Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. i. 9, 11. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Rom. viii. 29. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. According to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. iii. 11. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:—I have spoken it, I will also bring it to pass: I have purposed it, I will also do it. Isa. xlvi. 10, 11. The Lord of hosts hath purposed it, and who shall disannul it? Isa. xiv. 27. He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him. Job xxiii. 13, 14. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. Eccl. iii. 14. There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand. Prov.

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purpose of God, whereby, [b] before the foundations of the world were laid, he hath [c] constantly decreed by his counsel, [d] secret to us, [e] to deliver

which divine Spirit, I do also most assuredly persuade myself that I am also, by God's good gift through Christ, freely made one of this blessed city.—*M.* It is sure a godly and most necessary persuasion. *Nowell*, p. 63.

[b] *Q.* Can we not therefore prevent God with any works or deservings, whereby we may first provoke him to love us and be good unto us? *A.* Surely with none. For God loved us and chose us in Christ, not only when we were his enemies, that is, sinners, but also before the foundations of the world were laid. *Nowell*, p. 74.

[d] This communion of saints cannot be perceived by our senses, nor by any natural kind of knowledge, or force of understanding, as other civil communities and fellowships of men may be.—The congregation of those whom God by his secret election hath adopted to himself through Christ, can neither be seen with eyes, nor can continually be known by signs. *Nowell*, p. 67.

xix. 21. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. Ps. xxxiii. 11, 12. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. 2 Tim. ii. 19. Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

[b] Known unto God are all his works, from the beginning of the world. Acts xv. 18. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. i. 3—5. Names written in the book of life of the Lamb slain from the foundation of the world. Rev. xiii. 8.

[c] God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. vi. 17. He giveth not account of any of his matters. Job xxxiii. 13. Who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? Jer. xxiii. 18.

[d] Canst thou by searching find out God? canst thou find out the Almighty to perfection? Job xi. 7. It is not for you to know the times or the seasons which the Father hath put in his own power. Acts i. 7. The secret things belong unto the Lord our God. Deut. xxix. 29. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Rom. xi. 33, 34.

[e] I will ransom them from the

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from curse and damnation those whom he hath [f]chosen [g]in Christ out of mankind, [h]and to

[g] Q. Give me the definition of the church that thou speakest of. *A.* I may most briefly and truly say, that the church is the body of Christ. *Q.* Yea; but I would have it somewhat more plainly and at large. *A.* The church is the body of the Christian commonweal, that is, the universal number and fellowship of all the faithful, whom God through Christ hath before all beginning of time appointed to everlasting life. *Q.* Why is this point put into the Creed? *A.* Because if the Church were not, both Christ had died without cause, and all the things which have been hitherto spoken of should be in vain, and come to nought. *Q.* How so? *A.* Because hitherto we have spoken of the causes of salvation, and have considered the foundation thereof, namely, how God by the deserving of Christ loveth us and dearly esteemeth us; how also by the work of the Holy Ghost we receive this grace of God, whereunto we are restored. But of these this is the only effect, that there be a church, that is, a company of the godly, upon whom these benefits of God may be bestowed; that there be a certain city and commonweal, in which we ought to lay up, and as it were to consecrate all we have, and to give ourselves wholly unto it, and for which we ought not to stick to die. *Nowell*, p. 64. See Article XIX. *a*.

[h] Beseeching thee, that it may please thee, of thy gracious

power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Hos. xiii. 14. Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13. Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 12.

[f] Elect according to the foreknowledge of God the Father. 1 Pet. i. 2. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: whereunto he called you by our Gospel. 2 Thess. ii. 13, 14. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Acts xviii. 10. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness: in hope of eternal life, which God, that cannot lie, promised before the world began. Tit. i. 1, 2. Even so at this present time also there is a remnant according to the election of grace. Rom. xi. 5.

[g] This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John v. 11, 12. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Eph. i. 10. Our fel-

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bring them [i] by Christ [k] to everlasting salvation,

goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen. *Burial Service.*

[i] He shall pronounce the judgment, in whose faith and profession he hath been baptized, that he hath duly received this sacrament of the Lord's Supper, to be certain by God's word, that all his sins are forgiven, and that he is regenerate, and grafted into the body of Christ's holy church. *Exhortation.*

lowship is with the Father, and with his Son Jesus Christ. 1 John i. 3. As in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22. We are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end. Heb. iii. 14. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30. There is therefore now no condemnation to them which are in Christ Jesus. Rom. viii. 1. Ye are the body of Christ, and members in particular. 1 Cor. xii. 27. If any man be in Christ, he is a new creature. 2 Cor. v. 17.

[i] As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith. Col. ii. 6, 7. Abide in me and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. John xv. 4. Abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John ii. 28. They are not of the world, even as I am not of the world. John xvii. 16. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19. We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. 1 John v. 19, 20. Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. John xiv. 6. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John x. 9. Through him we both have access by one Spirit unto the Father. Eph. ii. 18. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 2. Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. iii. 3, 4. As the Father hath life in himself, so hath he given to the Son to have life in himself. John v. 26. Wherefore he is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 1 Pet. i. 20, 21.

[k] Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. i. 6. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Eph. i. 13, 14. Who are kept by

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as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, [m] be called according to God's pur-

tection we are, and which hath taken upon him the defence of our cause. Yea, our consciences are cheerfully stayed with a most singular comfort, and, in the midst of the miseries and woes of this life, do leap for joy that Christ shall one day be the Judge of the world; for upon this hope we chiefly rest ourselves, that then at last we shall with unchangeable eternity possess that same kingdom of immortality and everlasting life, in all parts fully and abundantly perfect, which hitherto hath been but begun, and which was ordained and appointed for the children of God before the foundations of the world were laid. *Nowell*, p. 61. See also Article V. *a*.

[m] The Christian faith professeth that a great number and infinite multitude of godly persons, gathered together out of all countries of the world, out of all parts of all nations every where, and all ages of all times, by the strength and power of his holy word and voice, and by the divine motion of his heavenly Spirit,

the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 5. Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. Is. xlv. 17. Thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. xv. 57, 58.

[l] Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour? Rom. ix. 21. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called. Rom. ix. 23, 24. In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 2 Tim. ii. 20, 21.

[m] Moreover whom he did predestinate, them he also called. Rom. viii. 30. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. John vii. 45, 65. No man can come to me except the Father which hath sent me draw him. John vi. 44. I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jer. xxxi. 3. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. Matt. xi. 25, 26. That the purpose of God according to election might stand, not of works, but of him that calleth.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that

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pose, [a]by his Spirit [c]working in due season.

is by God incorporated into this church as into his own city; which all agreeing together in one true faith, one mind and voice, may be in all things obedient to Christ their only King, as members to their head. *Nowell*, p. 65.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore. *Bapt. Service.*

And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end. *Catechism.* See also Article XIX. *b.* XXVI. *a.*

[c] It is the Holy Ghost which inwardly worketh the regeneration and new-birth of mankind.—The more it (to regenerate) is

sheweth mercy.—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Rom. ix. 11, 15, 16, 18. We know that all things work together for good to them that love God, to them who are called according to his purpose. Rom. viii. 28. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 13, 14. Holy brethren, partakers of the heavenly calling. Heb. iii. 1. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Eph. i. 17, 18. Ye are called in one hope of your calling. Eph. iv. 4. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c. 2 Tim. i. 9. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. 1 Cor. i. 26. The God of all grace, who hath called us unto his eternal glory. 1 Pet. v. 10. God, who hath called you unto his kingdom and glory. 1 Thess. ii. 12. Ye are thereunto called that ye should inherit a blessing. 1 Pet. iii. 9. Give diligence to make your calling and election sure. 2 Pet. i. 10. The gifts and calling of God are without repentance. Rom. xi. 29. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ. 1 Cor. i. 9. They that are with him are called, and chosen, and faithful. Rev. xvii. 14.

[a] Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. iv. 6. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth;

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[p] They through grace

hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's Holy Spirit, which is within us. For it is the Holy Ghost and no other thing that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God. *Hom.* xviii. 1. See Art. X. *f*, *g*.

[p] Forasmuch as the word is the wisdom of God, men should vainly labour in either teaching or learning it, unless God would vouchsafe with the teaching of his Spirit to instruct our hearts, as Paul teacheth, that in vain is the planting and the watering, unless God give the increase. *Nowell*, p. 6.

The words of holy Scripture be called words of everlasting life: for they be God's instrument, ordained for the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them. *Hom.* i. 1.

it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. lv. 10, 11.

[o] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John iii. 8. It is God that worketh in you both to will and to do of his good pleasure. Phil. ii. 13. God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) Eph. ii. 4, 5. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James i. 18. According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. This is the word which by the Gospel is preached unto you. 1 Pet. i. 23, 25. In demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. ii. 4, 5. The kingdom of God is not in word but in power. 1 Cor. iv. 20. Unto them which are called, Christ the power of God, and the wisdom of God. 1 Cor. i. 24. The last Adam was made a quickening Spirit. 1 Cor. xv. 45. The words that I speak unto you they are spirit and they are life. John vi. 63. The word of God effectually worketh in you that believe. 1 Thess. ii. 13. Faith cometh by hearing, and hearing by the word of God. Rom. x. 17. The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 1 Cor. i. 18. Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 1 Thess. i. 5. The entrance of thy words giveth light. Ps. cxix. 130. Sanctify them through thy truth: thy word is truth. John xvii. 17. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 2. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. Eph. iv. 21. Whose heart the Lord opened, that she attended to the things which were spoken of Paul. Acts xvi. 14.

[p] All that the Father giveth to me, shall come unto me. John vi.

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[q]obey the calling:

By faith given us of God we embrace the promise of God's mercy, and of the remission of our sins. *Hom.* iii. 3. Art. X. *d.*

God instructing us with his word, and lightening our minds with his holy Spirit, maketh us apt to learn those things that otherwise would be far from entering into the dull capacity of our wits; and sealing the promises of salvation in our souls, he so informeth us that we are most surely persuaded of the truth of them. *Nowell*, p. 77.

[q] Almighty God, who didst give such grace unto thy holy apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith

37. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts. Ps. lxv. 4. I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. John xvii. 8. Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice. Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. John x. 16, 26, 28. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. 1 Thess. ii. 13. I am not ashamed of the Gospel of Christ: for it is the power of God to every one that believeth. Rom. i. 16. Bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5. By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. ii. 8. According as God hath dealt to every man the measure of faith. Rom. xii. 3. Faithful is he that calleth you, who also will do it. 1 Thess. v. 24. A man can receive nothing, except it be given him from heaven. John iii. 27. If God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. ii. 25. To day, if ye will hear his voice, harden not your hearts. Heb. iii. 7. Faith cometh by hearing, and hearing by the word of God. Rom. x. 17. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. For we are labourers together with God: ye are God's husbandry, ye are God's building. 1 Cor. iii. 5, 7, 9. The hand of the Lord was with them: and a great number believed, and turned unto the Lord. Acts xi. 21. When the Gentiles heard they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed. Acts xiii. 48.

[q] Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 1 Pet. i. 2. By whom we have received grace and apostleship for obedience to the faith (or the obedience of faith) among all nations. Rom. i. 5. Mystery—by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of

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[r] they be justified freely:

give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen. *Coll. for St. Andrew's Day.*

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. Amen. *Coll. for St. Matthew's Day.*

Grant, O merciful God, that as thine holy apostle St. James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen. *Coll. for St. James's Day.*

[r] Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. *Hom.* iii. 2.

faith. Rom. xvi. 26. As soon as they hear of me, they shall obey me. Ps. xviii. 44. Thy people shall be willing in the day of thy power. Ps. cx. 3. Ye have obeyed from the heart that form of doctrine which was delivered you. Rom. vi. 17. He became the author of eternal salvation to all that obey him. Heb. v. 9. Ye have purified your souls in obeying the truth through the Spirit. 1 Pet. i. 22. In whom ye trusted after that ye heard the word of truth, the gospel of your salvation. Eph. i. 13. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 8. We are of them that believe to the saving of the soul. Heb. x. 39. We through the Spirit wait for the hope of righteousness by faith. Gal. v. 5. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called us out of darkness into his marvellous light. 2 Pet. ii. 9. We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. 2 Thess. i. 11.

[r] And whom he called, them he also justified. Rom. viii. 30. We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law. Gal. ii. 16. The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe: being justified freely by his grace through the redemption that is in Christ Jesus. Rom. iii. 22, 24. If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Rom. x. 6. The free gift is of many offences unto justification. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal

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[s]they be made sons of God by adoption:

Justification doth God give us as a gift of his own dear love toward us, and of his liberality through Christ. When I speak of God's gift and liberality, I mean it free and bountiful, without any our desert or merit: that it be God's mere sincere liberality which he applieth to our salvation only, whom he loveth and which trust in him, not hired nor procured for wages, as it were a merchandize of his commodities and benefits, used by him for some profit to himself, requiring a gain of us, some recompense or price, which once to think, were to abate both the liberality and majesty of God. *Nowell*, p. 76. See also Article XI.

We flee to the mercy of God, whereby he freely embraceth us with love and good will in Christ, without any our deserving or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christ's righteousness he so accepteth us as if it were our own. To God's mercy therefore through Christ we ought to impute all our justification. *Nowell*, p. 72.

Q. Thou sayest then that faith is not the cause, but the instrument of justification, for that it embraceth Christ, which is our justification, coupling us with so straight a bond to him, that it maketh us partakers of all his good things. *A.* Yea forsooth. *Nowell*, p. 73.

[s] We are by the Spirit's divine instinct and inspiration newly

life by Jesus Christ our Lord. Rom. v. 16, 21. To bring in everlasting righteousness. Dan. ix. 24. That being justified by his grace we should be made heirs according to the hope of eternal life. Tit. iii. 7. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1. Every tongue that shall rise in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Isa. liv. 17. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Rom. viii. 33. In the Lord shall all the seed of Israel be justified, and shall glory. Isa. xlv. 25.

[s] Having predestinated us to the adoption of children by Jesus Christ to himself. Eph. i. 5. Ye are all the children of God by faith in Christ Jesus. Gal. iii. 26. As many as received him, to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1. To redeem them that were under the law, that we might receive the adoption of sons: and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;—and if a son, then an heir of God through Christ. Gal. iv. 5—7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. Rev. xxi. 7. As many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children

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[t]they be made like the image

begotten, and therefore Christ said that we must be born again of water and the Spirit. Also by his heavenly breathing on us, God the Father doth adopt us his children, and therefore he is worthily called the Spirit of adoption. *Nowell*, p. 63.

God hath freely through Christ made and adopted us his children. The name of children by right of adoption is freely imparted to us through Christ. *Nowell*, p. 44.

[t] Christ hath set himself for an exemplar for us to follow, to frame our life according thereunto. Where Christ died for sin and was buried, he but once suffered the same. Where he once rose again and ascended into heaven, he but once rose again, and but once ascended; he now dieth no more, but enjoyeth eternal life, and reigneth in most high and everlasting glory. So if we be once dead and buried to sin, how shall we hereafter live in the same? If we be risen again with Christ, if by assured faith and stedfast hope we be conversant with him in heaven, then ought we from henceforth to bend all our cares and thoughts upon heavenly, divine, and eternal things, not earthly, worldly, and transitory. And as we have heretofore borne the image of the earthly man, we ought from henceforth to put on the image of the heavenly man, quietly and patiently bearing, after his example, all sorrows and wrongs, and following and expressing his other divine virtues so far as mortal man be able. And whereas Christ our Lord never ceaseth to do us good, continually to intreat for and to crave his Father's mercy for us, to give us his holy Spirit, and wonderfully and continually to

then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 14—17. It shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Hos. i. 10.

[t] Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Rom. viii. 29. They are not of the world, even as I am not of the world.—For their sakes I sanctify myself, that they also might be sanctified through the truth.—And the glory which thou hast given me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them. John xvii. 16, 19, 22, 23, 26. It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me. Gal. i. 15, 16. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him:—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made con-

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of his only-begotten Son Jesus Christ:

garnish his church with most liberal gifts; it is meet that we in like manner, with our whole endeavour, should help our neighbour, and that we be bound to all men in most straight bonds of love, concord, and most near friendship, so much as shall lie in us, and so to be wholly framed after the manners of Christ as our only exemplar. *Nowell*, p. 59.

And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. *Visitation of the Sick.*

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen. *Coll. for the second Sunday after Easter.*

formable unto his death; if by any means I might attain unto the resurrection of the dead. Phil. iii. 8—11. So many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Rom. vi. 3—11. Col. ii. 10—13. If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. 2 Cor. v. 17. As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27. He that saith he abideth in him, ought himself also so to walk even as he walked. 1 John ii. 6. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7. Righteousness shall go before him, and shall set us in the way of his steps. Ps. lxxxv. 13. Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. ii. 21. Let this mind be in you which was also in Christ Jesus. Phil. ii. 5. Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath

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[u] they walk religiously

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen. *Coll. for Easter Even.*

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen. *Coll. for the sixth Sunday after the Epiphany.*

[u] God of his mercy and special favour towards them, whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that al-

suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Pet. iv. 1, 2. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 2 Cor. iv. 10. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 1, 2. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. xi. 29. A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 34. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;—even as Christ forgave you, so also do ye. Col. iii. 12. As we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 49. We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 18. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 John iii. 2. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Ps. xvii. 15.

[u] The Lord knoweth the way of the righteous. Ps. i. 6. He hath chosen us in him that we should be holy and without blame before him in love. Eph. i. 4. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain. John xv. 16. Purify unto himself a peculiar people zealous of good works. Tit. ii. 14. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10. That the man of God may be perfect,

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in good works,

though, by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition; yet now, the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the shewing of mercy and charity—which cannot come but of the Spirit of God, and his especial grace—that they are the undoubted children of God, appointed to everlasting life. And so, as by their wickedness and ungodly living they shewed themselves, according to the judgment of men, which follow the outward appearance, to be reprobates and cast-aways; so now, by their obedience unto God's holy will, and by their mercifulness and tender pity—wherein they shew themselves to be like unto God, who is the fountain and spring of all mercy—they declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation. *Hom.* xxiii. 2.

By faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the Holy Ghost doth regenerate and newly form us, to the endeavour of innocency and holiness, which we call newness of life.——Good works do stand upon faith as upon their root. It doth most vehemently stir us up to the endeavour of a good life; yea, and so far, that he is not truly faithful that doth not also to his power shun vices and embrace virtues, so living always as one that looketh to give an account. *Nowell*, p. 73, 74.

throughly furnished unto every good work. 2 Tim. iii. 17. This is a faithful saying, and these things (see ver. 4—7.) I will, that thou affirm constantly (ἵνα, in order) that they which have believed in God might be careful to maintain good works. Tit. iii. 8. Adorn the doctrine of God our Saviour in all things. Tit. ii. 10. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. ii. 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory. 1 Thess. ii. 12. Walk worthy of the vocation wherewith ye are called. Eph. iv. 1. Let your conversation be as it becometh the Gospel of Christ. Phil. i. 27. Our conversation is in heaven. Phil. iii. 20. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Col. i. 10. This woman was full of good works, and almsdeeds, which she did. Acts ix. 36. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16. Charge them that are rich in this world—that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. vi. 10. Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 2 Pet. i. 5—7. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just,

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[w] and at length,

And reason it is that we being redeemed with the blood of Christ the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after the will and appointment of our Redeemer, and so shew ourselves mindful and thankful to the Author of our salvation, and by our example procure and win other unto him. *Nowell*, p. 76.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen. *Coll. for the thirteenth Sunday after Trinity.*

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen. *Coll. for St. John the Evangelist's Day.*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen. *Coll. for All Saints' Day.*

[w] And, as while God reigneth by his Spirit in us, men have a certain community with God in this world, so we pray and wish that he will also by Christ communicate with us in heaven the joy of the most blessed kingdom, and the glory that in everlasting ages of worlds shall never be changed, that we may be not only children but also heirs of our heavenly Father; which desire also we verily nothing distrust or doubt, that our heavenly Father will one day grant us to enjoy. *Nowell*, p. 90.

He rose from death, and we also are risen again with him, being so made partakers of his resurrection and life, that from henceforth death hath no more dominion over us. For in us is the same Spirit which raised Jesus Christ from the dead. Beside that, since the ascension, we have most abundantly received the gifts of the holy Ghost, he hath also lifted and carried us up into heaven with him, that we might, as it were with our head, take possession thereof. These things indeed are not yet seen; but then shall they be brought abroad into light, when Christ

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv. 8.

[w] In due season we shall reap, if we faint not. Gal. vi. 9.

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[x] by God's mercy, [y] they attain to everlasting felicity.

which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortal glory, shall shew himself openly to all men. *Nowell*, p. 58.

God hath delivered all men that be his, by his Son Jesus Christ, from the spiritual thraldom of sin and the tyranny of the devil, wherein else they had lain pressed and oppressed. This kind of deliverance pertaineth indifferently to all men which put their trust in God their deliverer, and, to their power, obey his laws. *Nowell*, p. 10.

All they which behold Christ crucified with a true and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or many in number. *Hom.* xxv. 2.

[x] O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen. *Coll. for the eleventh Sunday after Trinity.*

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen. *Coll. for the fifteenth Sunday after Trinity.*

[y] O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon

[x] With great mercies will I gather thee. With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Is. liv. 7, 8. I will make an everlasting covenant with you, even the sure mercies of David. Is. lv. 3. The mercy of the Lord is from everlasting to everlasting upon them that fear him. Ps. ciii. 17. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Lam. iii. 22, 23. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. ix. 16. The Lord give mercy unto the house of Onesiphorus. The Lord grant unto him, that he may find mercy of the Lord in that day. 2 Tim. i. 16, 18. Jude—to them that are sanctified by God the Father, and preserved in Jesus Christ. Jude 1. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John x. 27, 28.

[y] They which are called receive the promise of eternal inheritance. Heb. ix. 15. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the

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As the godly consideration of predesti-

us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen. *Coll. for the fourth Sunday after Trinity.*

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen. *Coll. for the seventh Sunday after Trinity.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen. *Communion Service.*

Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. John vi. 39, 40. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. Much more being reconciled, we shall be saved by his life. Rom. v. 10. Verily, verily, I say unto you, He that believeth on me hath everlasting life. John vi. 47. And shall not come into condemnation; but is passed from death unto life. Ver. 24. Even so might grace reign through righteousness unto eternal life. Rom. v. 21. The gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23. This is the record, that God hath given to us eternal life. 1 John v. 11. My salvation shall be for ever, and my righteousness shall not be abolished. Is. li. 6. Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. Is. xlv. 17. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Eph. i. 11. An inheritance reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 4, 5. The Lord knoweth the days of the upright, and their inheritance shall be for ever. Ps. xxxvii. 18. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Ps. xvi. 11. The God of all grace hath called us unto his eternal glory. 1 Pet. v. 10. He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 14. And whom he justified, them he also glorified. Rom. viii. 30. A partaker of the glory that shall be revealed. 1 Pet. v. 1. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 18. Our light affliction worketh for us a far more exceeding and eternal weight of glory. 2 Cor. iv. 17. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John xvii. 24. Holy Father, keep through thine own name those whom thou hast given me. John xvii. 11. I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jer. xxxii. 40.

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nation[z], and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to

[z] See reference *a* above.

My grace is sufficient for thee. 2 Cor. xii. 9. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands. Ps. cxxxviii. 8. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. i. 6. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18. He preserveth the way of his saints. Prov. ii. 8. He will keep the feet of his saints. 1 Sam. ii. 9. Their righteousness is of me, saith the Lord. Is. liv. 17. Whatsoever is born of God overcometh the world. 1 John v. 4. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job xvii. 9. The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. Depart from evil, and do good; and dwell for evermore. Ps. xxxvii. 23, 24, 27. I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Ps. lxxiii. 23, 24. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

[a] What shall we say then to these things: If God be for us, who shall be against us? Rom. viii. 31. The Lord is my light, and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Ps. xxvii. 1. Know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Ps. iv. 3. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Is. xii. 2, 3. God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. Heb. vi. 17—19. Kept by the power of God through faith unto salvation. Wherein ye greatly rejoice. 1 Pet. i. 5, 6. For to me to live is Christ, and to die is gain. Phil. i. 21. Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency? Deut. xxxiii. 29. We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. Rom. v. 11. In whom believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. 1 Pet. i. 8, 9. Rejoice, because your names are written in heaven. Luke x. 20. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. Col. ii. 2. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

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godly persons, [a] and such as feel in themselves the working of the Spirit of Christ,

[a] In them that through faith are of one body with Christ, crooked affections and corrupt desires, which we call the lusts of the flesh, are, as it were crucified with him, and die, so as they have no more dominion in our souls. *Nowell*, p. 48.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen. *Coll. for the Circumcision of Christ.*

according as he hath chosen us in him, &c. Eph. i. 2. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thess. ii. 16, 17. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. xv. 13.

[a] Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5. Christ in you the hope of glory. Christ formed in you. Col. i. 27. Gal. iv. 19. If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Rom. vii. 9, 10. According to his working, which worketh in me mightily. Col. i. 29. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20. Every man that hath this hope in him purifieth himself even as he is pure. 1 John iii. 3. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. xiii. 14. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. Gal. v. 17. Mortify your members which are upon the earth. Col. iii. 5. That Christ may dwell in your hearts by faith. Eph. iii. 17. The water that I shall give him shall be in him a well of water springing up into everlasting life. John iv. 14. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 21, 22. Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. Eph. iv. 30. As many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 14, 15.

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[b] mortifying the works of the flesh, and their earthly members, [c] and drawing up their mind to

[b] The mortifying of the old man is unfeigned and sincere acknowledging and confession of sin, and these with a shame and sorrow of mind, with the feeling whereof a person is sore grieved for that he hath swerved from righteousness, and not been obedient to the will of God. For every man ought, in remembering the sins of his life past, wholly to mislike himself, to be angry with himself, and to be a severe judge of his own faults, and to give sentence and to pronounce judgment of himself, to the intent he abide not the grievous judgment of God in his wrath. This sorrow some have called contrition, whereunto are joined in nearness and nature an earnest hatred of sin, and a love and desire of righteousness lost. *Nowell*, p. 70.

[c] The renewing of the Spirit or quickening of the new man is when faith cometh, and refresheth and lifteth up the mind so troubled, assuageth sorrow, and comforteth the person, and doth revoke and raise him up again from desperation, to hope of obtaining pardon of God through Christ, and from the gate of death, yea, from hell itself, unto life. *Nowell*, p. 56.

He sendeth down his Holy Spirit into our hearts, as a most sure pledge of his good-will, by which Spirit he bringeth us out of darkness and mist into open light; he giveth sight to the blindness of our minds; he chaseth sorrow out of our hearts, and healeth the wounds thereof; and with the divine motion of his Spirit he causeth that looking up to heaven, we raise up our minds and hearts frem the ground, from corrupt affections and

[b] Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 Cor. ix. 25. I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away. 1 Cor. ix. 27. They that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. ii. 12. If ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. viii. 12. It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer with him, we shall also reign with him. 2 Tim. ii. 11, 12. Rom. vi. 8.

[c] The way of life is above to the wise, that he may depart from hell beneath. Prov. xv. 24. Hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. ii. 6. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. Col. iii. 1, 2. For to be carnally minded is death, but to be spiritually minded is life and peace. Rom. viii. 6. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens, that faileth not. Luke xii. 32, 33. Lay up for yourselves treasures in heaven——For where your treasure is, there will your

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high and heavenly things; as well because it [d] doth greatly establish and confirm their faith of

from earthly things, upward to the place where Christ is at the right hand of his Father, that we, thinking upon and beholding things above and heavenly, and so raised up and of upright mind, contemn these our base things, life, death, riches, poverty, and with lofty and high courage despise all worldly things. *Nowell*, p. 56. See also Art. V. *b*.

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. Amen. *Coll. for the Ascension-day.*

[d] Knowing that we be, by this benefit of his resurrection, risen with him by our faith unto life everlasting; being in full surety of our hope, that we shall have our bodies likewise raised again from death, to have them glorified in immortality, and joined to his glorious body; having in the mean while his Holy Spirit within our hearts, as a seal and pledge of our everlasting inheritance—by whose assistance we be replenished with all righteousness, by whose power we shall be able to subdue all our evil affections, rising against the pleasure of God—these things, I say, well considered, let us now, in the rest of our life declare our faith that we have in this most fruitful article, by

heart be also. Matt. vi. 20, 21. Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Phil. iii. 20. We walk by faith, not by sight. 2 Cor. v. 7. Our affliction worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Cor. iv. 17, 18. v. 1, 8. Whom have I in heaven but thee, and there is none upon earth that I desire beside thee? Ps. lxxiii. 25.

[d] What shall we say then to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 31, 33—35, 38, 39. The Lord is faithful, who shall stablish you, and keep you from evil. 2 Thess. iii. 3. He which stablisheth us with you in Christ, and hath anointed us, is God. 2 Cor. i. 21. Who shall also

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eternal salvation, to be enjoyed through Christ;

framing ourselves thereunto, in rising daily from sin to righteousness and holiness of life. If these and such other heavenly virtues ye ensue in the residue of your life, ye shall shew plainly that ye be risen with Christ, and that ye be the heavenly children of your Father in heaven; from whom, as from the Giver, cometh these graces and gifts. (James i. 5.) Apply yourselves, good friends, to live in Christ, that Christ may still live in you; whose favour and assistance if ye have, then have ye everlasting life already within you; then can nothing hurt you. (John v. 24.) Thus shall we declare that Christ's gifts and graces have their effect in us, and that we have the right belief and knowledge of his holy resurrection: where truly, if we apply our faith to the virtue thereof, and in our life conform us to the example and signification meant thereby, we shall be sure to rise hereafter to everlasting glory, by the goodness and mercy of our Lord Jesus Christ: to whom with the Father and the Holy Ghost be all glory, thanksgiving, and praise, *in infinita seculorum secula.* Amen. *Hom.* xxvi.

A quick or lively faith is a true trust, and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God's hand: and that although we, through infirmity, or temptation of our ghostly enemy, do fall from him by sin; yet if we return again unto

confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. i. 8. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. Is. xxxii. 17. We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. Heb. vi. 11. Give diligence to make your calling and election sure. 2 Pet. i. 10. If children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 17. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. v. 1, 4, 5. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32. I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. John x. 28, 29. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing. 2 Tim. iv. 8. Hereby we know that we are of the truth, and shall assure our hearts before him. 1 John iii. 19. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pet. i. 13. Seeing it is a righ-

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as because it [e] doth fervently kindle their love

him by true repentance, that he will forgive and forget our offences for his Son's sake, our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom; and that in the mean time, until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance: and that though sometimes he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sins, but not withdrawing his mercy finally from us, if we trust in him, and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith. *Hom.* iv. 1.

All those therefore have great cause to be full of joy that be joined to Christ with true faith, stedfast hope, and perfect charity; and not to fear death, nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor can any sin condemn them that are grafted surely in him, which is their only joy, treasure, and life. Let us repent of our sins, amend our lives, trust in his mercy and satisfaction; and death can neither take him from us, nor us from him. *Hom.* x. 2.

Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire; as victory over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption; we have by him perpetual health, wealth, joy, and bliss everlasting. *Hom.* ix. 1.

[e] And seeing he hath so greatly loved thee, endeavour thyself to love him again, with all thy heart, with all thy soul, and with all thy strength, that therein thou mayest appear not to be unworthy of his love.

teous thing with God to recompense——to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven. 2 Thess. ii. 6, 7. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John xvii. 24. If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Rom. v. 17. Let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's. 1 Cor. iii. 21—23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.

[e] We love him, because he first loved us. 1 John iv. 19. If any man love God, the same is known of him. 1 Cor. viii. 3. Let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 John iii. 18, 19. We

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towards God; so [f] for curious and [g] carnal persons, [h] lacking the Spirit of Christ, to have

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen. *Coll. for the fourth Sunday after Easter.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; keep us, we beseech thee, under the protection of thy good providence; and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen. *Coll. for the second Sunday after Trinity.*

O God, who hast prepared for them that love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen. *Coll. for the sixth Sunday after Trinity.*

have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 1 John iv. 16—18. Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 5. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thess. iii. 5. We know that all things work together for good to them that love God. Rom. viii. 28. Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

[f] Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Col. ii. 18, 19. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Col. ii. 8.

[g] Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. viii. 7. The natural man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

[h] These be sensual, having not the Spirit. Jude 19. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. John iii. 6. If any man have not the Spirit of Christ, he is none of his. Rom. viii. 9. Lord, my heart

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continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them [i] either into

[i] They therefore that have no mind at all neither to read nor yet to hear God's word, there is but small hope of them that they will as much as once set their feet, or take hold upon the first staff or step of this ladder; but rather will sink deeper and deeper into the bottomless pit of perdition. For if at any time, through the remorse of their conscience, which accuseth them, they feel any inward grief, sorrow, or heaviness for their sins, forasmuch as they want the salve and comfort of God's word, which they do despise, it will be unto them rather a mean to bring them to utter desperation, than otherwise. *Hom.* xxxii. 2.

"He is set forth for the fall and rising again of many in Israel." As Christ Jesus is a fall to the reprobate, which yet perish through their own default; so is his word, yea the whole book of God, a cause of damnation unto them through their incredulity. And as he is a rising up to none other than those which are God's children by adoption; so is his word, yea, the

is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever. Ps. cxxxi.

[i] Thou saidst, There is no hope: No; for I have loved strangers, and after them will I go. Jer. ii. 25. And they said, There is no hope; but we will walk every one after our own devices, and we will every one do the imagination of his evil heart. Jer. xviii. 12. Will ye come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations. Jer. vii. 10. Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance. Rom. ii. 5. Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. 2 Pet. iii. 15, 16. God our Saviour will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. ii. 4. Not willing that any should perish; but that all should come to repentance. 2 Pet. iii. 9. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live?——I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. Ezek. xviii. 23, 32. Therefore, O thou son of man, speak unto the house of Israel. Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel! Ezek. xxxiii. 10, 11.

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desperation, or [k] into wretchlessness of unclean living, no less perilous than desperation.

Furthermore [l] we must receive God's promises

whole Scripture, the power of God to salvation to them only who do believe it. Christ himself, the Prophets before him, the Apostles after him, all the true ministers of God's holy word, yea every word in God's book, is unto the reprobate the savour of death unto death.——Christ Jesus, the Prophets, the Apostles, and all the true ministers of his word, yea every jot and tittle in the holy Scripture, hath been, is, and shall be for evermore, the savour of life unto eternal life, unto all those whose hearts God hath purified by true faith. *Hom.* xxii. 2.

[l] St. Augustin saith, Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the

[k] The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. Heb. vi. 7, 8. There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4. A stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Pet. ii. 8. If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog has turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 1 Pet. ii. 20—22. Ye have been called unto liberty, only use not liberty for an occasion to the flesh. Gal. v. 13. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Heb. xii. 15.

[l] The secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law. Deut. xxix. 29. The grace of God which bringeth salvation hath appeared to all men. Tit. ii. 11. Go ye into all the world, and preach the Gospel to every creature. Mark xvi. 15. Look unto me, and be ye saved, all the ends of the earth. Is. xlv. 22. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28. Let him that is athirst come: and whosoever will, let him take the water of life freely. Rev. xxii. 17. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Is. lv. 7. I gave

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in such wise as they be generally set forth to us in holy Scripture. [m] And in our doings, that

Scripture that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. *Hom.* i. 2.

That we may attain the wisdom of God, hidden in his word, we must with fervent prayer crave of God that with his Spirit he lighten our minds, being darkened with extreme darkness. *Nowell*, p. 6.

Let us beware therefore, good Christian people, lest that we, rejecting or casting away God's word, (by the which we obtain and retain true faith in God,) be not at length cast off so far, that we become as the children of unbelief, which be of two sorts, far diverse, yea almost clean contrary, and yet both be very far from returning to God: the one sort only weighing their sinful and detestable living with the right judgment and strait-

her space to repent of her fornications, and she repented not. Rev. ii. 4. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God. 1 Pet. iv. 17. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise be glory, through Jesus Christ, for ever. Amen. Rom. xvi. 25, 26.

[m] Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. Matt. vi. 21. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. If any man will do his will, he shall know of the doctrine whether it be of God. John vii. 17. His secret is with the righteous. Prov. iii. 32. The secret of the Lord is with them that fear him; and he will shew them his covenant. Ps. xxv. 14. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. Ps. xxv. 12. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. Ps. ciii. 17, 18. And unto man he said, Behold, the fear of the Lord that is wisdom; and to depart from evil is understanding. Job xxviii. 28. Then shall we know, if we follow on to know the Lord. Hos. vi. 3. He that followeth me, shall not walk in darkness. John viii. 12. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. Mal. iv. 2. Let us therefore as many as be perfect be thus minded: but if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Phil. iii. 15, 16. Be ye doers of the word, and not hearers only, deceiving your

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will of God is to be followed, which we have

ness of God's righteousness, be so without counsel, and be so comfortless, (as they all must needs be, from whom the spirit of counsel and comfort is gone,) that they will not be persuaded in their hearts, but that either God cannot, or else that he will not, take them again to his favour and mercy. The other, hearing the loving and large promises of God's mercy, and so not conceiving a right faith thereof, make those promises larger than ever God did, trusting, that although they continue in their sinful and detestable living never so long, yet that God, at the end of their life, will shew his mercy upon them, and that then they will return. And both these two sorts of men be in a damnable state, and yet nevertheless, God (who willeth not the death of the wicked) hath shewed means, whereby both the same (if they take heed in season) may escape. The first, as they do dread God's rightful justice in punishing sinners, (whereby they should be dismayed, and should despair indeed, as touching any hope that may be in themselves,) so if they would constantly or stedfastly believe that God's mercy is the remedy appointed against such despair and distrust, not only for them, but generally for all that be sorry and truly repentant, and will therewithal stick to God's mercy, they may be sure they shall obtain mercy, and enter into the port or haven of safeguard, into the which whosoever doth come, be they beforetime never so wicked, they shall be out of danger of everlasting damnation, as God by Ezekiel saith, "What time soever a sinner doth return, and take earnest and true repentance, I will forget all his wickedness." Ezek. xxxiii. 19. *Hom.* viii. 2.

[m] For whereas God hath shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all goodness requisite to the children of God; so, if they after do neglect the same, if they be unthankful unto him, if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdom, his holy word, whereby he should reign in them, because

own selves. James i. 22. He that is of God heareth God's words. John viii. 47. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many of them believed. Acts xvii. 11, 12. Blessed are they that hear the word of God and keep it. Luke xi. 28. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John viii. 31, 32. Depart from evil, and do good; and dwell for evermore, Ps. xxxvii. 27. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

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expressly declared unto us in the word of God.

they bring not forth the fruit thereof that he looketh for. *Hom.* viii. 1.

God at length doth so forsake his unfruitful vineyard, that he will not only suffer it to bring forth weeds, briars, and thorns, but also further punish the unfruitfulness of it. He saith he will not cut it, he will not delve it, and he will command the clouds that they shall not rain upon it: whereby is signified the teaching of his holy word, which St. Paul, after a like manner, expressed by planting and watering; meaning that he will take that away from them, so that they shall be no longer of his kingdom, they shall be no longer governed by his holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ; they shall be deprived of the heavenly light and life, which they had in Christ, whilst they abode in him; they shall be (as they were once) as men without God in this world, or rather in worse taking. And, to be short, they shall be given into the power of the devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such as work after their own wills, the children of mistrust and unbelief. 1 Sam. xv. 23. *Hom.* viii. 2.

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Man as a member of a Christian Community

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

[a]THEY also are to be had accursed, that presume to say, that every man shall be saved by

[a] Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. *Hom.* iii. 1.

This doctrine (that we be justified freely, without all merit of our own good works) whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain glory. *Hom.* iii. 2. See also Art. XIII.

The inclination of man to have his own holy devotions, devised new sects and religions, called Pharisees, Sadducees, and

[a] There be some that would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again; If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. i. 7, 8, 9. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Deut. xxvii. 18, 26. A man that is an heretic (sectary) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Tit. iii. 10, 11. Having the form of godliness, but denying the power thereof: from such turn away. 2 Tim. iii. 5. Beloved, believe not every spirit; but try the spirits, whether they be of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. 1 John iv. 1—3. Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God

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the law or sect which he professeth, so that he be diligent to frame his life according to that

Scribes, with many holy and godly traditions and ordinances, (as it seemed by the outward appearance and goodly glistering of the works,) but in very deed all tending to idolatry, superstition and hypocrisy; their hearts within being full of malice, pride, covetousness, and all wickedness. Against which sects, and their pretended holiness, Christ cried out more vehemently than he did against any other persons, saying, and often rehearsing these words, Woe be to you, Scribes and Pharisees, hypocrites! for you go about by sea and by land to make more novices, and new brethren; and when they be let in, or received of your sect, you make them the children of hell, worse than yourselves be. (Matt. xxiii.) For although they seemed to the world to be most perfect men, both in living and teaching, yet was their life but hypocrisy, and their doctrine but sour leaven, mingled with superstition, idolatry, and overthwart judgment, setting up the traditions and ordinances of man, instead of God's commandments. *Hom.* v. 2.

The law, as the highest reason, was by God grafted in the nature of man, while man's nature was yet sound and uncorrupted, being created after the image of God; so this law is

speed. 2 John 7, 9, 10. We are not as many who corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 Cor. ii. 17. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Phil. iii. 3—7. After the most straitest sect of our religion I lived a Pharisee. Acts xxvi. 5. If there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 21, 22. We have before proved both Jews and Gentiles, that they are all under sin. For all have sinned, and come short of the glory of God. Rom. iii. 9, 23. If righteousness come by the law, then Christ is dead in vain. Gal. ii. 21. Israel hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. Rom. ix. 31, 32. By the works of the law shall no flesh be justified. Gal. ii. 16. If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work. Rom. xi. 6. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. Gal. vi. 12. If ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you; who-

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law, and the light of nature. [b]For holy Scrip-

ndeed, and is called the law of nature. But since the nature of man became stained with sin, although the minds of wise men have been in some sort lightened with the brightness of this natural light, yet in the most part of men this light is so put out, that scarce any sparkles thereof are to be seen; and in many men's minds is deeply grafted a sharp hatred of God and men, against the ordinances of God and his commandments. *Nowell*, p. 28.

[b] Our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law: forasmuch as that which their infirmity lacked, Christ's justice [or righteousness] hath supplied. *Hom.* iii. 1.

He came his Father's ambassador and messenger to men, that by his declaration they might be brought into the right knowledge of God, and into all truth. *Nowell*, p. 44.

Jesus Christ is the Deliverer and Saviour of us which were holden bond, and fast tied with impiety and wickedness, and wrapped in the snares of eternal death, and holden thrall in the foul bondage of the serpent the devil.——He alone hath delivered and saved them that be his from eternal damnation, whereunto otherwise they were appointed. *Nowell*, p. 42. See also Article VII.

O Almighty God, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy

soever of you are justified by the law, ye are fallen from grace. Gal. v. 2, 4. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. Gal. v. 11, 12. The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Heb. x. 38.

[b] Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. i. 21. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x. 43. There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5. No man cometh unto the Father but by me. John xiv. 6. This is the record

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ture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

apostles Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen. *Coll. for Saint Philip and Saint James' Day.*

The Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence, and make thee know and feel that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen. *Visitation of the Sick.*

The marks of the visible Church are, the sincere preaching of the Gospel, that is to say, of the benefits of Christ, invocation, and administration of the sacraments. *Q.* Is there then no hope of salvation out of the church? *A.* Out of it can be nothing but damnation, death, and destruction. *Nowell,* p. 68, 69.

Paynims, clean void from God, and the hope of everlasting life. *Hom.* xxix. 1.

Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him with our good works. Christ is the light; let us receive the light. Christ is the truth; let us believe the truth. Christ is the way; let us follow the way. And because he is our only Master, our only Teacher, our only Shepherd and Chief Captain; therefore let us become his servants, his scholars, his sheep.—Let us receive Christ, not for a time, but for ever: let us believe his word, not for a time, but for ever: let us become his servants, not for a time, but for ever; in consideration that he hath redeemed and saved us, not for a time, but for ever; and will receive us into his heavenly kingdom, "there to reign with him," not for a time, but for ever. To him therefore, with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever. Amen. *Hom.* xxiv.

that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John v. 11—13.

He said, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Mark xvi. 15, 16. He that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

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XIX. *Of the Church.*

[a]THE visible church of Christ is a congregation of faithful men, [b]in the which the pure word of

[a] We believe that there is one Church of God, and that the same is not shut up (as in times past among the Jews) into some one corner or kingdom, but that it is catholic and universal, and dispersed throughout the whole world. So that there is now no nation which may truly complain that they be shut forth, and may not be one of the Church and people of God: and that this Church is the kingdom, the body, the spouse of Christ: that Christ alone is the Prince of this kingdom: that Christ alone is the Head of this body: that Christ alone is the Bridegroom of this spouse. *Jewell.*

In the Creed is properly entreated of the congregation of those whom God by his secret election hath adopted to himself through Christ: which Church can neither be seen with eyes, nor can continually be known by signs. (See Art. XVII. *a, g.*) Yet there is a Church of God visible, or that may be seen, the tokens or marks whereof he doth shew and open unto us.—The visible Church is nothing else but a certain multitude of men, which in what place soever they be, do profess the doctrine of Christ pure and sincere, even the same which the Evangelists and Apostles have, in the everlasting monuments of holy Scriptures, faithfully disclosed to memory, and which do truly call upon God the Father in the name of Christ; and moreover do use his mysteries, commonly called sacraments, with the same pureness and simplicity (as touching their substance) which the Apostles of Christ used, and have put in writing. *Nowell*, p. 67.

[b] Q. Are not then all that be in this visible Church, of the number of the elect to everlasting life? *A.* Many by hypocrisy and counterfeiting of godliness, do join themselves to this fellow-

[a] Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. i. 2. The house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. iii. 15. To the saints and faithful brethren in Christ, which are at Colosse. Col. i. 2. The Lord added to the church daily such as should be saved. Acts ii. 47. To the intent that now might be known by the church the manifold wisdom of God. Eph. iii. 10. Unto God be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 21.

[b] How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? So then faith com-

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God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to

ship, which are nothing less than true members of the Church. But forasmuch as wheresoever the word of God is sincerely taught, and his sacraments rightly administered, there are ever some appointed to salvation by Christ, we count all that whole company to be the Church of God, seeing that Christ also promiseth that himself will be present with two or three that be gathered together in his name. *Nowell*, p. 68.

The sincere preaching of the Gospel, that is to say, of the benefits of Christ, invocation, and administration of the sacraments, are the chief and the necessary marks of the visible Church, such as without which it cannot be indeed, nor rightly called the Church of Christ.——In whatever assembly these are purely and sincerely retained, it is no doubt that there is also the Church of Christ. *Nowell*, p. 67, 68.

They (the Scriptures) be the foundation of the Prophets and Apostles, whereupon is built the Church of God: that they be the very sure and infallible rule, whereby may be tried whether the Church do swerve or err, and whereunto all ecclesiastical doctrine ought to be called to account: and that against these Scriptures neither law, nor ordinance, nor any custom ought to be heard: not though Paul himself, or an angel from heaven, should come and teach the contrary. *Jewell.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; make, we beseech thee, all bishops and pastors diligently to preach thy holy word, and the people obediently to follow the same; that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen. *Coll. for Saint Peter's Day.*

eth by hearing and hearing by the word of God. Rom. x. 14, 15, 17. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12. If any man speak, let him speak as the oracles of God. 1 Pet. iv. 11. He that prophesieth speaketh unto men to edification, and exhortation, and comfort——he edifieth the church. 1 Cor. xiv. 3, 4. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 Cor. iv. 1, 2. It pleased God by the foolishness of preaching to save them that believe. 1 Cor. i. 21. A bishop must be blameless, as the steward of God;——holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince gainsayers. Tit. i. 7, 9. I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 1 Cor. iv.

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the same. As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; [c] so also the

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word: Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen. *Coll. for Saint Bartholomew's Day.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen. *Coll. for Saint Simon and Saint Jude's Day.*

The church, or house of God, is a place appointed by the holy Scriptures, where the lively word of God ought to be read, taught, and heard, the Lord's holy name called upon by public prayer, hearty thanks given to his Majesty for his infinite and unspeakable benefits bestowed upon us, his holy sacraments duly and reverently administered; and that therefore all that be godly indeed ought both with diligence, as appointed, to repair together to the said church, and there with all reverence to use and behave themselves before the Lord. The said church thus godly used by the servants of the Lord, in the Lord's true service, for the effectual presence of God's grace, wherewith he doth by his holy word and promises endue his people there present and assembled, to the attainment as well of commodities worldly, necessary for us, as also of all heavenly gifts, and life everlasting, is called by the word of God (as it is indeed) the temple of the Lord, and the house of God. *Hom.* xiv. 1.

[c] Neither is the Church of God such as it may not be dusked with some spot, or asketh not sometime reparation. *Jewell.*

The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head

17. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Prov. viii. 34. Go ye therefore, and teach all nations, baptizing them——teaching them to observe all things whatsoever I have commanded you. Matt. xxviii. 19, 20. When they believed, Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts viii. 12. They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 42. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you. For I have received of the Lord that which also I delivered unto you. 1 Cor. xi. 2, 23.

[c] Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking

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corner-stone. (Eph. ii. 19, 20.) And it hath always three notes or marks, whereby it is known: pure and sound doctrine; the sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers; so that none may justly find fault therewith.—Now if you will compare this with the Church of Rome—not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd—you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Jesus; neither yet do they order the sacraments, or else the ecclesiastical keys, in such sort as he did first institute and ordain them: but have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Whereof it followeth that the Popes, in not hearing Christ's voice, as they ought to do, but preferring their own decrees before the express word of God, do plainly argue to the world that they are not of Christ, nor yet possessed with his Spirit. *Hom.* xxviii. 2.

Let them compare our Churches and theirs together, and they shall see, that themselves have most shamefully gone from the Apostles, and we most justly have gone from them. For we, following the example of Christ, of the Apostles, and the holy Fathers, give the people the holy communion whole and perfect: but these men, contrary to all the Fathers, to all the Apostles, and contrary to Christ himself, do sever the sacraments, and pluck away one part from the people, and that with most notorious sacrilege, as Gelasius termeth it.——We have brought again the Lord's supper unto Christ's institution, and have made it a communion in very deed, common and indifferent to a great number according to the name; for of that it is called a com-

lies in hypocrisy, &c. 1 Tim. iv. 1. &c. Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. Matt. xxiv. 11, 12. That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.—Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. 2 Thess. ii. 3, 4, 9, 10. I charge thee before God and the Lord Jesus Christ; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and

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munion. But these men have changed all things contrary to Christ's institution, and have made a private mass of a holy communion: and so it cometh to pass, that we give the Lord's supper unto the people, and they give them a vain pageant to gaze upon.——We affirm, together with the ancient Fathers, that the body of Christ is not eaten but of the good and faithful, and of those that are endued with the Spirit of Christ. Their doctrine is, that Christ's very body effectually, and as they speak really and substantially, may not only be eaten of the wicked and unfaithful men, but also, which is monstrous and horrible to be spoken, of mice and dogs.——We use to pray in our churches after that fashion, as according to Paul's lesson the people may know what we pray, and may answer Amen with a general consent. These men, like sounding metal, yell out in the churches unknown and strange words without understanding, without knowledge, and without devotion: yea, and do it of purpose, because the people should understand nothing at all. ——But not to tarry about rehearsing all points, wherein we and they differ, for they have well nigh no end, we turn the Scriptures into all tongues: they scant suffer them to be had abroad in any tongue.——We allure the people to read and to hear God's word; they drive the people from it.——We desire to have our cause known to all the world; they flee to come to any trial.——We lean unto knowledge; they unto ignorance: we trust unto light; they unto darkness.——We reverence, as it becometh us, the writings of the Apostles and Prophets; and they burn them.——Finally, we in God's cause desire to stand to God's only judgments; they will stand only to their own. Wherefore if they will weigh all these things with a quiet mind, and fully bent to hear and to learn, they will not only allow this determination of ours, who have forsaken errors and followed Christ and his Apostles, but themselves also will forsake their own selves, and join of their own accord to our side, to go with us. *Jewell.*

doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. iv. 1—4. Of your own selves shall men arise speaking perverse things, to draw away disciples after them. Acts xx. 30.

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XX. *Of the Authority of the Church.*

[a]THE Church hath power to decree Rites or Ceremonies, [b]and authority in Controversies of

[a] We do not read that Moses ordained, by order of law, any days of public fast throughout the whole year, more than that one day. The Jews notwithstanding had more times of common fasting; which the prophet Zachary (viii. 19,) reciteth to be the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth month. But for that it appeareth not in the Levitical law when they were instituted; it is to be judged, that those other times of fasting, more than the fast of the seventh month, were ordained among the Jews by the appointment of their governors; rather of devotion, than by an express commandment given from God. *Hom.* xvi. 1.

[b] We know well enough, that the same word which was opened by Christ, and spread abroad by the Apostles, is sufficient both to our salvation, and also to upold and maintain all truth, and to confound all manner of heresy. By that word only do we condemn all sorts of old heretics. As for the Arians, the Eutychians, the Marcionites, the Ebionites, the Valentinians, the Carpocratians, the Tatians, the Novatians, and shortly all them

[a] Let all things be done decently and in order——unto edifying. For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. xiv. 40, 26, 33. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting. Tit. i. 5. The rest will I set in order when I come. 1 Cor. xi. 34.

[b] Obey them that have the rule over you, and submit yourselves. Heb. xiii. 17. There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter.——Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas.——And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you.——For it seemed to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts xv. 5, 6, 22—25, 28, 29. And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Acts xvi. 4, 5.

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Faith: [c]and yet it is not lawful for the Church to ordain any thing that is contrary to God's words written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, [d]although the Church be a

which have a wicked opinion, either of God the Father, or of Christ, or of the Holy Ghost, or of any other point of Christian religion, for so much as they be confuted by the Gospel of Christ, we plainly pronounce them for detestable and damned persons, and defy them even unto the devil. Neither do we leave them so, but we also severely and straitly hold them in by lawful and politic punishments if they fortune to break out any where, and bewray themselves. *Jewell.*

[c] They be the foundation of the Prophets and Apostles, whereupon is built the Church of God: they be the very sure and infallible rule, whereby may be tried whether the Church do swerve or err, and whereunto all ecclesiastical doctrine ought to be called to account: and that against these Scriptures neither law nor ordinance nor any custom ought to be heard: no, though Paul himself, or an angel from heaven, should come and teach the contrary. *Jewell.* See Art. VI.

[d] Our Saviour taketh not and needeth not any testimony of man; and that which is once confirmed by the certainty of his eternal word, hath no more need of the confirmation of man's doctrine and writings, than the bright sun at noon-tide hath need of the light of a little candle to put away darkness, and increase his light. *Hom.* xiv. 1.

[a] In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the traditions of men as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and whoso curseth father or mother, let him die the death. But ye say, if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or mother; making the word of God of none effect through your traditions, which ye have delivered: and many such like things ye do. Mark vii. 7—13. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. v. 1.

[d] If any man speak, let him speak as the oracles of God. 1 Pet. iv. 11. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Is. viii. 20. Let us prophesy (expound) according to the proportion (analogy) of faith. Rom. xii. 6. It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. xiii. 11. Ye have an unction from the Holy One, and ye

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witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any

• But here they will allege for themselves, that there are divers necessary points not expressed in holy Scripture, which were left to the revelation of the Holy Ghost; who being given to the Church, according to Christ's promise, hath taught many things from time to time, which the Apostles could not then bear. (John xvi. 12.) To this we may easily answer by the plain words of Christ, teaching us, that the proper office of the Holy Ghost is, not to institute and bring in new ordinances, contrary to his doctrine before taught; but to expound and declare those things which he had before taught; so that they might be well and truly taught. "When the Holy Ghost," saith he, "shall come, he shall lead you into all truth." (John xv. 13.) What truth doth he mean? Any other than he himself had before expressed in his word? No. For he saith, "He shall take of mine, and shew it unto you." (John xvi. 14.) Again, he shall bring you in remembrance of all things that I have told you. It is not then the duty and part of any Christian, under pretence of the Holy Ghost, to bring in his own dreams and fantasies into the Church; but he must diligently provide that his doctrine and decrees be agreeable to Christ's holy testament: otherwise, in making the Holy Ghost the author thereof, he doth blaspheme and belie the Holy Ghost to his own condemnation. *Hom.* xxviii. 2.

It were a point of intolerable ungodliness and madness to think either that God had left an imperfect doctrine, or that men were

know all things. I have not written unto you because ye knew not the truth, but because ye know it, and that no lie is of the truth.—— The anointing which ye have received of him abideth in you, and ye need not that any man teach you. 1 John ii. 20, 21, 27. Prove all things, hold fast that which is good. 1 Thess. v. 21. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. i. 13. The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2. The church of the living God, the ground and pillar of the truth. 1 Tim. iii. 15. The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another prophecy. 1 Cor. xii. 7, 8, 10.

• Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed. Gal. i. 8, 9. Beware of false prophets. Matt. vii. 15. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not

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able to make that perfect which God left imperfect. Therefore the Lord hath most straitly forbidden men, that they neither add any thing to, nor take any thing from, his word, nor turn any way from it, either to the right hand or to the left.

Q. If this be true that thou sayest, to what purpose then are so many things so oft in councils, ecclesiastical assemblies, and by learned men, taught in preaching, or left in writing? *A.* All these things serve either to expounding of dark places of the word of God, and to take away controversies that arise among men, or to the orderly stablishing of the outward governance of the Church, and not to make new articles of religion. For all things necessary to salvation, that is to say, how godliness, holiness, and religion are to be purely and uncorruptedly yielded to God; what obedience is to be given to God, by which alone the order of a godly life is to be framed; what affiance we ought to put in God; how God is to be called upon, and all good things to be imputed to him; what form is to be kept in celebrating the divine mysteries: all things, I say, are to be learned of the word of God, without the knowledge whereof all these things are either utterly unknown, or most absurdly done; so that it were far better they were not done at all. *Nowell*, p. 3.

profited them that have been occupied therein. Heb. xiii. 9. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. 1 Tim. vi. 20. Refuse profane and old wives' fables. 1 Tim. iv. 7. I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine ye have learned; and avoid them. Rom. xvi. 17.

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XXI. *Of the Authority of General Councils.*

[a]GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together [b](forasmuch as they be an assembly of men,

[a] The Christian emperors in the old time appointed the councils of the bishops. Constantine called the council at Nice: Theodosius the First called the council at Constantinople: Theodosius the Second called the council at Ephesus: Marcian called the council at Chalcedon. And when Ruffinus the heretic had alleged for his authority a council, which as he thought should make for him, St. Jerome his adversary, to confute him, "Tell us," quoth he, "what emperor commanded this council to be called?" The same St. Jerome again, in his epitaph upon Paula, maketh mention of the emperor's letters, which gave commandment to call the bishops of Italy and Greece to Rome to a council. Continually for the space of five hundred years the emperor alone appointed the ecclesiastical assemblies, and called the councils of the bishops together. *Jewell.*

[b] I put case, these abbots and bishops have no knowledge: what if they understand nothing, what religion is, nor how we ought to think of God? I put case, the pronouncing and ministering of the law be decayed in priests, and good counsel fail in the elders, as the prophet Micah saith, "The night be unto them instead of a vision, and darkness instead of prophesying." Or, as Esaias saith, "What if all the watchmen of the city be become blind?" "What if the salt have lost his proper strength and savouriness, and," as Christ saith, "be good for no use, scant worth the casting on the dunghill?" *Jewell.*

[a] David gathered all Israel together to bring the ark of God from Kirjathjearim. 1 Chron. xiii. 1—5. Solomon assembled the elders of Israel, &c. that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon. 1 Kings viii. 1, 2. Asa gathered all Judah, and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon——and they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. 2 Chron. xv. 9—12. Hezekiah brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, &c. 2 Chron. xxix. 4. Josiah sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord.——And he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord——and he caused all that were present to stand to it. 2 Chron. xxxiv. 29.

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whereof all be not governed with the Spirit and Word of God) they may err, and [c] sometimes have erred, even in things pertaining unto God. [d] Wherefore things ordained by them as necessary

When Nazianzen saw in his days how men in such assemblies were so blind and wilful, that they were carried with affections, and laboured more to get the victory than the truth, he pronounced openly, that he never had seen any good end of any council. *Jewell.*

[c] Indeed Peter Asotus and his companion Hosius stick not to affirm, that the same council, wherein our Saviour Jesus Christ was condemned to die, had both the spirit of prophesying, and the Holy Ghost, and the Spirit of truth: and that it was neither a false nor a trifling saying, when those bishops said, We have the law, and by our law he ought to die: and that they so saying did light upon the truth of judgment; (for so be Hosius's words;) and that the same plainly was a just decree, whereby they pronounced that Christ was worthy to die. This, methinketh, is strange, that these men are not able to speak for themselves, and to defend their own cause, but they must also take part with Annas and Caiaphas against Christ. For if they will call that a lawful and a good council, wherein the Son of God was most shamefully condemned to die the death, what council will they then allow for false and naught. And yet (as all their councils, to say truth, commonly be) necessity compelled them to pronounce these things of the council holden by Annas and Caiaphas. *Jewell.*

[d] The Emperor Constantine not only sat together with them in the council of Nice, but gave also advice to the bishops, how it was best to try out the Apostles' and Prophets' writings, as

[c] Then gathered the chief priests and the Pharisees a council.—— Then from that day forth they took counsel together for to put him to death. John xi. 47, 53. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. Matt. xxvi. 3, 4. The chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. Mark xv. 1. When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Acts v. 40, 41.

[d] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut. xii. 32. Walk ye not in the statutes of your fathers, neither observe their judgments: I am the Lord your God: walk in my statutes, and keep my judgments, and do them. Ezekiel xx. 18, 19. See Art. VI. and Art. XX.

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to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

appeareth by these his own words: "In disputations of matters of divinity, we have set before us to follow the doctrine of the Holy Ghost. For the Evangelists' and the Apostles' works, and the Prophets' sayings, shew us sufficiently what opinion we ought to have of the will of God." *Jewell.*

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XXII. *Of Purgatory.*

THE Romish Doctrine concerning [a]Purgatory,

[a] For the Scripture doth acknowledge but two places after this life: the one proper to the elect and blessed of God, the other to the reprobate and damned souls; as may be well gathered by the parable of Lazarus and the rich man, (Luke xvi. 22, 23.)—These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of Purgatory, which is grounded upon this saying of the Gospel, (Matt. v. 26.) "Thou shalt not depart thence, until thou hast paid the uttermost farthing." Now doth St. Augustine say, that those men which are cast into prison after this life, on that condition, may in no wise be holpen, though he would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again.—Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For, as the Preacher saith, (Eccles. xi. 3.) "When the tree falleth, whether it be toward the south, or toward the north, in what place soever the tree falleth, there it lieth:" meaning thereby, that every mortal man dieth either in the state of salvation or damnation; according as the words of the Evangelist John do also plainly import, saying, (John iii. 36.) "He that believeth on the Son of God hath eternal life: but he that believeth not on the Son shall never see life, but the wrath of God abideth upon him."—As the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell; whereof the one needeth no prayer, and the other is without redemption.—The only Purgatory, wherein we must trust to be

[a] Behold the Lamb of God, which taketh away the sin of the world! John i. 29. Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word. Eph. v. 25, 26. The blood of Jesus Christ cleanseth us from all sin. 1 John i. 7. Ye are clean through the word which I have spoken unto you. John xv. 3. Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works. Heb. ix. 14. When he had by himself purged our sins, sat down, &c. Heb. i. 3. Worshippers once purged, should have had no more conscience of sins. Heb. x. 2. By one offering he hath perfected for ever them that are sanctified. Heb. x. 14. To-day shalt thou be with me in paradise. John xxiii. 43. I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them. Rev. xiv. 13.

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[b]Pardons, [c]Worshipping and Adoration, as well

saved, is the death and blood of Christ; which if we apprehend with a true and stedfast faith, it purgeth and cleanseth us from all our sins, even as well as if he were now hanging upon the cross.—This then is that Purgatory, wherein all Christian men must put their whole trust and confidence; nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. *Hom.* xix. 3.

[b] Christ's disciples did receive this authority, (of the keys,) not that they should hear the private confessions of the people, ——but to the end they should go, they should teach, they should publish abroad, the Gospel, and be unto the believing a sweet savour of life unto life; and unto the unbelieving and unfaithful a savour of death unto death: and that the minds of godly persons being brought low by the remorse of their former life and errors, after they once began to look up unto the light of the Gospel, and believe in Christ, might be opened with the word of God, even as a door is opened with a key: contrariwise, that the wicked and wilful, and such as would not believe, nor return into the right way, should be left still as fast locked and shut up, and, as St. Paul saith, wax worse and worse. This, take we to be the meaning of the keys, and that after this sort men's consciences be either opened or shut. *Jewell.* See also Art. XXXIII.

[c] As in the first commandment he commandeth that himself alone be honoured and worshipped, so in the second he restrain-

[b] To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Dan. ix. 9. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Rom. viii. 33. There is forgiveness with thee that thou mayest be feared. Ps. cxxx. 4. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Mic. vii. 18, 19. I even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Is. xliii. 25. He that believeth on him is not condemned. John iii. 18. The Scripture saith, Whosoever believeth on him shall not be ashamed. Rom. x. 11. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28. He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. Matt. xx. 22, 23. (See the interpretation of this on Art. XXXIII.) The Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? Luke v. 21.

[c] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them; for I the Lord thy God am a jealous God. Ex. xx. 4.

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eth us from all superstition, and from all wrongful and bodily inventions, forasmuch as the worshipping of him ought to be spiritual and pure; and chiefly he frayeth us from the most gross fault of idolatry. *Nowell*, p. 12.

Q. Why is it not lawful to express God with a bodily and visible form? *A.* Because there can be no likeness or agreement between God, which is a Spirit eternal, unmeasurable, infinite, incomprehensible, severed from all mortal composition, and a frail, bodily, spiritless, and vain shape. Therefore they do most injuriously abate the majesty of the most good and most great God, when they go about in such sort to make resemblance of him. *Nowell*, p. 12.

Q. Have they not then said well, which affirm that images are unlearned men's books? *A.* I know not what manner of books they be; but surely, concerning God, they can teach us nothing but errors. *Nowell*, p. 13.

Q. What manner of worshipping is that which is here (in the second commandment) condemned? *A.* When we, intending to pray, do turn ourselves to portraitures or images; when we do fall down and kneel before them with uncovering our heads, or with other signs shewing any honour unto them, as if God were represented unto us by them; briefly, we are in this law forbidden, that we neither seek nor worship God in images, or, which is all one, that we worship not the images themselves in honour of God, nor in any wise by idolatry or superstition abuse them with injury to his majesty. Otherwise the lawful use of making portraitures and of paintings is not forbidden. *Nowell*, p. 12.

It is very perilous to set any images or pictures in churches,

Ye shall make you no idols nor graven image, neither rear ye up a standing image, neither shall ye set up any image of stone in your land to bow down unto it; for I am the Lord your God. Lev. xxvi. 1. Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Deut. xxvii. 15. Hezekiah removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. 2 Kings xviii. 4. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Is. xlii. 8. The stock is a doctrine of vanities. They are vanity and the work of errors: in the time of their visitation they shall perish. Jer. x. 8, 15. The idols he shall utterly abolish. Is. ii. 18. He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand. Is. xliv. 20. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men, judge ye what I say. 1 Cor. x. 22. Little children,

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of Saints, is a fond thing, vainly invented, and

which are properly appointed for the only worshipping of God. *Nowell*, p. 13.

To desire an image of God, cometh of infidelity, thinking not God to be present, except they might see some sign or image of him.—No image can be made of Christ, but a lying image, (as the Scripture peculiarly calleth images lies,) for Christ is God and man. Seeing therefore that for the Godhead, which is the most excellent part, no images can be made, it is falsely called the image of Christ. Which reason also serveth for the images of saints, whose souls the most excellent part of them can by no images be represented and expressed. Wherefore they be no images of saints, whose souls reign in joy with God, but of the bodies of saints, which as yet lie putrified in the grave. Furthermore no true image can be made of Christ's body, for it is unknown now of what form and countenance he was. *Hom.* xiv. 3.

[d] Thus then it is plain, by the infallible word of truth and life, that in all our necessities we must flee unto God; direct our prayers unto him, call upon his holy Name, desire help at his hands, and at none other's: whereof if ye will yet have a further reason, mark that which followeth.—There are certain conditions most requisite to be found in every such a one that must be called upon, which if they be not found in him, unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain. The first is this, that he, to whom we make our prayers, be able to help us. The second is, that he will help us. The third is, that he be such a one as may hear our prayers. The fourth is, that he understand better than we ourselves what we lack, and how far we have need of help. If these things be to be found in any other saving only God, then may we lawfully call upon some other besides God. But what man is so gross, but he well understandeth that these things are only proper to

keep yourselves from idols, (images, see Hom. xiv.) 1 John v. 21. God is a Spirit; and they that worship him must worship him in spirit and in truth. John iv. 24.

[d] Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17. It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes. Ps. cxviii. 8, 9. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. Ps. l. 15. It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered. Acts ii. 21. Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Matt. vi. 6. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23. After this manner pray ye——when ye pray, say, Our Father, &c. Matt. vi. 9. Luke xi. 2. Come unto me,

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grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

him which is omnipotent, and knoweth all things, even the very secrets of the heart? that is to say, only and to God alone: whereof it followeth, that we must call neither upon angel, nor yet upon saint, but only and solely upon God, as St. Paul doth write: (Rom. x. 14.) "How shall men call upon him, in whom they have not believed?" So that invocation or prayer may not be made without faith in him on whom they call; but that we must first believe in him, before we can make our prayer unto him; whereupon we must only and solely pray unto God. For to say that we should believe either in angel or saint, or in any other living creature, were most horrible blasphemy against God and his holy word: neither ought this fancy to enter into the heart of any Christian man, because we are expressly taught, in the word of the Lord, only to repose our faith in the blessed Trinity; in whose only name we are also baptized, according to the express commandment of our Saviour Jesus Christ, in the last of St. Matthew.—But that the truth hereof may the better appear even to them that be most simple and unlearned, let us consider what prayer is. St. Augustine calleth it a lifting up of the mind to God; that is to say, an humble and lowly pouring out of the heart to God. Isidorus saith, that it is an affection of the heart, and not a labour of the lips. So that, by these places, true prayer doth consist not so much in the outward sound and voice of words, as in the inward groaning and crying of the heart to God.—Now then, is there any angel, any virgin, any patriarch or prophet among the dead, that can understand or know the meaning of the heart? The Scripture saith, (Psal. vii. 9. Rev. ii. 23. Jer. xvii. 10. 2 Chron. vi. 30.) It is God that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt whether they know any thing at all that is commonly done on earth. *Hom.* xix. 2.

He that cannot be saved by faith in Christ's blood, how shall

all ye that are weary and heavy laden, and I will give you rest—— and ye shall find rest unto your souls. Matt. xi. 28. Unto the church of God, which is at Corinth——with all that in every place call upon the name of Jesus Christ our Lord: Grace be unto you, &c. 1 Cor. i. 2. As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. And Peter took him up, saying, Stand up, I myself also am a man. Acts x. 25, 26. I fell at his feet to worship him, and he saith unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. Rev. xix. 10. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 20, 21.

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he look to be delivered by man's intercessions? Hath God more respect to man on earth, than he hath to Christ in heaven? "If any man sin," saith St. John, (1 John ii. 1, 2.) "we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins." *Hom.* xix. 3.

Q. But God doth to our salvation use the service of angels, that wait upon us, and therefore do hear us? *A.* That is true. But yet it appeareth no where in the word of God, that God would have us pray to angels, or to godly men deceased. And sith faith resteth upon the word of God, and what is not of faith is sin, I said rightly it is a sure token of infidelity to forsake God, to whom alone the Scriptures do send us, and to pray to, and crave help of angels, or godly men departed this life, for calling upon whom there is not one word in the holy Scriptures.——*Q.* But seeing charity never falleth out of the hearts of the godly, even while they be in heaven they are careful for us, and do desire our salvation? *A.* That cannot be denied; yet it doth not follow that we must therefore call upon them, unless we think that we must call for the help and succour of our friends, be they never so far from us, only because they bear us good-will.—That were to give to them an infiniteness to be present every where, or to give them, being absent, an understanding of our secret meanings, that is, as much as a certain Godhead, and therewithal partly to convey to them our confidence and trust, that ought to be set wholly in God alone, and so to slide into idolatry. But forasmuch as God calleth us to himself alone, and doth also, with adding an oath, promise that he will both hear and help us; to flee to the help of other were an evident token of distrust and infidelity. And as touching the holy men that are departed out of this life, what manner of thing, I pray you, were this, forsaking the living God, that heareth our prayers, that is most mighty, most ready to help us, that calleth us unto him, that in the word of truth promiseth and sweareth, that with his divine power and succour he will defend us; forsaking him, I say, to flee to men dead, deaf, and weak, which neither have promised help, nor are able to relieve us, to whom God never gave the office to help us, to whom we are by no Scriptures directed, whereupon our faith may surely rest, but are unadvisedly carried away, trusting upon the dreams, or rather dotages, of our own head. *Nowell*, p. 78, 79.

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XXIII. *Of Ministering in the Congregation.*

[a]IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. [b]And those we ought to judge lawfully called

[a] We believe that there be divers degrees of ministers in the Church: whereof some be deacons, some priests, some bishops: to whom is committed the office to instruct the people, and the whole charge and setting forth of religion. *Jewell.*

Sith the duties and offices of feeding the Lord's flock with God's word, and the ministering the sacraments, are most nearly joined together, there is no doubt that the ministration thereof (of the latter) properly belongeth to them to whom the office of public teaching is committed. For as the Lord himself at his supper, exercising the office of the public minister, did set forth his own example to be followed, so did he commit the offices of baptizing and teaching peculiarly to the Apostles. *Nowell,* p. 113.

[b] Further we say, that the minister ought lawfully, duly, and orderly to be preferred to that office of the Church of God, and that no man hath power to wrest himself into the holy ministry at his own pleasure. *Jewell.*

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; mercifully look upon the same; and at this time so guide

[b] No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. Heb. v. 4, 5. Aaron was separated, that he should sanctify the most holy things he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever. Numb. xxiii. 13. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil ways and from the evil of their doings. Jer. xxiii. 22. How shall they preach except they be sent? Rom. x. 15. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matt. x. 38. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. John xx. 21. Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 18—20. God hath set

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and sent, which be chosen and called to this work, who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen. *Occasional Prayers.*

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen. *Occasional Prayers.* See also Art. XXXVI.

some in the Church, first Apostles, secondarily Prophets, thirdly Teachers. 1 Cor. xii. 28. He gave some, Apostles; and some, Prophets; and some Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Eph. iii. 8. He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel. Acts ix. 15. God hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. 19, 20. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia. Acts xiii. 2—4. When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Acts xiv. 23. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 1 Tim. v. 22. Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. iv. 14. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2.

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XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

[a]IT is a thing plainly repugnant to the word of God, and the custom of the primitive church, to

[a]*M.* Dost thou think that the word of God is to be read in a strange tongue, and such as the people understandeth not? *S.* That were grossly to mock God and his people, and shamelessly to abuse them both. For whereas God commandeth that his word be plainly read to young and old, men and women, namely, to the intent that all may understand and learn to fear the Lord their God, as he himself in his own word expressly witnesseth, it were a very mockery that the word of God, which is appointed by God himself to teach his people, should be read to the people in a tongue unknown to them, and whereof they can learn nothing. *Nowell*, p. 5.

We make our prayers in that tongue which all our people, as meet is, may understand, to the end they may (as St. Paul counselleth us) take common commodity by common prayer, even as all the holy fathers and catholic bishops, both in the Old and New Testament, did use to pray themselves, and taught the people to pray too. *Jewell.*

It is sufficiently proved of our part, that the fourteenth chapter to the Corinthians must of necessity belong to the use of common prayers; and that in the primitive church the service was every where ministered in the vulgar tongue; and that the priest and the people prayed altogether. I have proved, not only that the nations that understood Greek or Latin had their service in the Greek or Latin tongue, but by Theodoretus, Sozomenus, St. Ambrose, and St. Jerome, that the Syrians had their service in the Syrian tongue; but by St. Basil, that the Egyptians had their service in the Egyptian tongue: the Lybians, the Thebans, the Palestines, the Arabians, and the Phœnicians, each of them in their own tongue: by Origen, that all barbarous

[a] Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—— Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.——If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest.——In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.——

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have public prayer in the church, or to minister

people had their services in their several barbarous tongues: by Sulpicius, that the people of France, then called Gallia, had their service in the French tongue. St. Jerome saith, Vox quidem dissona, sed una religio. Tot pene psallentium chori, quot gentium diversitates. To be short, I have proved by St. Chrysostom, and by Lyra, and others, that there can no manner of profit redound unto the people of prayers made in a strange tongue. *Jewell's Reply to Harding*, Art. III.

Although reason, if it might rule, would soon persuade us to have our common prayer and administration of the sacraments in a known tongue—both for that to pray commonly, is for a multitude to ask one and the self-same thing with one voice, and one consent of mind; and to administer a sacrament is, by the outward word and element to preach to the receiver the inward and invisible grace of God; and also for that both these exercises were first instituted, and are still continued, to the end that the congregation of Christ might, from time to time, be put in remembrance of their unity in Christ, and that, as members all of one body, they ought, both in prayers and otherwise, to seek and desire one another's commodity, and not their own without others—yet shall we not need to flee to reasons and proofs in this matter, sith we have both the plain and manifest words of the Scripture, and also the consent of the most learned and ancient writers, to commend the prayers of the congregation in a known tongue.

If ever it had been tolerable to use strange tongues in the congregation, the same might have been in the time of Paul and the other Apostles, when they were miraculously endued with gifts of tongues. For it might then have persuaded some to embrace the Gospel, when they had heard men, that were Hebrews born and unlearned, speak the Greek, the Latin, and other languages. But Paul thought it not tolerable then: and shall we use it now, when no man cometh by that knowledge of tongues, otherwise than by diligent and earnest study? God forbid. For we should by that means bring all our church exercises to frivolous superstition, and make them altogether unfruitful.

As touching the times before the coming of Christ, there was never man yet that would affirm, that either the people of God, or other, had their prayers or administrations of the sacraments,

If the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?——Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church. 1 Cor. xiv. 9, 11, 14—16, 19, 23, 26—28.

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the sacraments, in a tongue not understanded of the people.

or sacrifices, in a tongue that they themselves understood not. As for the time since Christ, till that usurped power of Rome began to spread itself, and to enforce all the nations of Europe to have the Romish language in admiration, it appeareth, by the consent of the most ancient and learned writers, that there was no strange or unknown tongue used in the congregation of Christians.

But yet, to stop the mouths of the adversaries, which stay themselves much upon general decrees, it shall be good to add to these testimonies of Scriptures and doctors one constitution, made by Justinian the Emperor, who lived five hundred twenty and seven years after Christ, and was emperor of Rome. The constitution is this: We command that all Bishops and Priests do celebrate the holy oblation, and the prayers used in holy baptism; not speaking low, but with a clear or loud voice, which may be heard of the people; that thereby the mind of the hearers may be stirred up with great devotion, in uttering the prayers of the Lord God; for so the holy Apostle teacheth: therefore, for these causes it is convenient, that among other prayers, those things also, which are spoken in the holy oblation, be uttered and spoken of the most religious Bishops and Priests, unto our Lord Jesus Christ, our God with the Father and the Holy Ghost, with a loud voice. And let the most religious priests know this, that if they neglect any of these things, that they shall give an account for them in the dreadful judgment of the great God, and our Saviour Jesus Christ. Neither will we, when we know it, rest and leave it unrevenged. *Hom.* xxi.

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XXV. *Of the Sacraments.*

[a]SACRAMENTS ordained of Christ, be not only [b]badges or tokens of Christian men's profession; [c]but rather they be certain sure wit-

[a] Sacraments were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. *Hom.* xxi. 1.

We allow the Sacraments of the Church, that is to say, certain holy signs and ceremonies, which Christ would we should use, that by them he might set before our eyes the mysteries of our salvation, and might more strongly confirm the faith which we have in his blood, and might seal his grace in our hearts. *Jewell.*

[b] The Lord did ordain his mysteries to this end, that they should be certain marks and tokens of our profession: whereby we should, as it were, bear witness of our faith before men, and should plainly shew that we are partakers of God's benefits with the rest of the godly, and that we have all one concord and consent of religion with them, and should openly testify that we are not ashamed of the name of Christians, and to be called the disciples of Christ. *Nowell*, p. 101. See Art. XXVII. XXVIII.

[c] *Q.* What meanest thou by this word Sacrament? *A.* I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof. *Catechism.* See Art. XXVII. XXVIII.

[b] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.——And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 38, 40—42. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26. As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27. See more on Art. XXVII, XXVIII.

[c] The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water: the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. 1 Pet. iii. 20, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? 1 Cor. x. 16. Holding the Head,

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nesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

A Sacrament is an outward testifying of God's good will and bountifulness towards us through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God, touching forgiveness of sins and eternal salvation given through Christ, are as it were sealed, and the truth of them is more certainly confirmed in our hearts. *Nowell*, p. 101.

If Sacraments had not a certain similitude of those things, whereof they be Sacraments, they should be no Sacraments at all. And of this similitude, they do for the most part receive the names of the self-same things they signify. By these words of St. Augustine it appeareth, that he alloweth the common description of a Sacrament, which is, that it is a visible sign of an invisible grace: that is to say, that setteth out to the eyes and other outward senses the inward working of God's free mercy; and doth, as it were, seal in our hearts the promises of God. And so was circumcision a Sacrament; which preached unto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure, in the hearts of the circumcised, the promise of God touching the promised seed that they looked for. *Hom.* xxi. 1.

By this mean God hath provided for our weakness, that we which are earthly and blind should in outward elements and figures, as it were in certain glasses, behold the heavenly graces which otherwise we were not able to see. And greatly for our behoof it is that God's promises should be so presented to our senses, that they may be confirmed to our minds without doubting. *Nowell*, p. 101.

Q. As thou givest to the Sacraments the strength and efficacy to seal and confirm God's promises in our hearts, thou seemest to assign to them the proper offices of the Holy Ghost! *A.* To lighten and give bright clearness to men's minds and souls, and

from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Col. ii. 19. Pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:——may grow up unto him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual-working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 11—13, 15, 16. See more on Art. XXVII. XXVIII.

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[d] There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, [e] *Baptism*, [f] *and the Supper of the Lord.*

[g] Those five commonly called Sacraments,

to make their consciences quiet and in security, as they be indeed, so ought they to be accounted the proper work of the Holy Ghost alone, and to be imputed to him, and this praise not to be transferred to any other. But this is no impediment but that God may give to his mysteries the second place in quieting and establishing our minds and consciences, but yet so that nothing be abated from the virtue of his Spirit: wherefore we must determine that the outward element hath neither of itself nor in itself inclosed the force and efficacy of a sacrament, but that the same wholly floweth from the Spirit of God, as out of a springhead, and is by the divine mysteries, which are ordained by the Lord for this end, conveyed unto us. *Nowell*, p. 102.

[d] *Q.* How many Sacraments hath God ordained in his church? *A.* Two: Baptism and the holy Supper, which are commonly used among all the faithful. For by the one we are born again, and by the other we are nourished to everlasting life. *Nowell*, p. 103.

[g] And as for the number of them, if they should be considered according to the exact signification of a Sacrament—namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ—there be but two; namely, Baptism, and the Supper of the Lord. For, although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign—I mean, laying on of hands—is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise; yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore neither it, nor any other sacra-

[e] Go ye therefore and teach all nations, baptizing them. Matt. xxviii. 19.

[f] I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me. 1 Cor. xi. 23—25.

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that is to say, [h] Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be

ment else, be such sacraments as Baptism and the Communion are. But in a general acception, the name of a sacrament may be attributed to any thing, whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two forenamed sacraments are. And therefore St. Augustine, weighing the true signification and the exact meaning of the word, writing to Januarius, and also in the third Book of Christian Doctrine, affirmeth, that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the sacrament of Baptism, and the Supper of the Lord. And, although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of Ministers in the Church, Matrimony, Confirmation of Children, by examining them of their knowledge in the Articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the Visitation of the Sick; yet no man ought to take these for sacraments, in such signification and meaning as the sacraments of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances, as may make for the instruction, comfort, and edification of Christ's Church. *Hom.* xxi. 1.

[h] Instead of this most profitable and ancient Confirmation, they conveyed a device of their own, that is, that the bishop should not examine children whether they were skilled in the precepts of religion or no, but that they should anoint young infants unable yet to speak, much less to give any account of their faith; adjoining also other ceremonies unknown unto the holy Scriptures and the primitive Church. This invention of theirs they would needs have to be a sacrament, and accounted it in manner equal in dignity with Baptism; yea, some of them preferred it also before Baptism. By all means they would that this their Confirmation should be taken for a certain supplying of Baptism, that it should thereby be finished and brought to perfection, as though Baptism else were imperfect, and as though children who in Baptism had put upon them Christ with his benefits, without their Confirmation were but half Christians; than which injury no greater could be done against the divine Sacrament, and against God himself, and Christ our Saviour, the author

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accounted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; [i] but that we should duly use them. [k] And in such only as worthily receive the same, they have a

and founder of the holy sacrament of Baptism, *Nowell*, p. 107.

[i] To administer a sacrament is, by the outward word and element, to preach to the receiver the inward and invisible grace of God; both these exercises (prayer and sacraments) were first instituted, and are still continued, to the end that the congregation of Christ might, from time to time, be put in remembrance of their unity in Christ. *Hom.* xxi.

[k] Amongst the which means is the public celebration of the memory of his precious death at the Lord's table. Which, although it seem of small virtue to some, yet being rightly done by the faithful, it doth not only help their weakness—who be by their poisoned nature readier to remember injuries than benefits—but strengtheneth and comforteth their inward man with peace and gladness, and maketh them thankful to their Redeemer, with diligent care and godly conversation. Thus much more the faithful see, hear, and know the favourable mercies of of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sin established. Here they may feel wrought the tranquillity of conscience, the increase of faith, the

[k] He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Mark xvi. 16. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 27—29.

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wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God. *Hom.* xxvii. 1. See Art. XXVII. XXVIII.

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XXVI. *Of the Unworthiness of Ministers, which hinders not the effect of the Sacrament.*

[a]ALTHOUGH in the visible church the evil be ever mingled with the good, and [b] sometime the evil have chief authority in the ministration of

[a] See Art. XIX.

Q. Are not then all they that be in this visible Church, of the number of the elect to everlasting life? *A.* Many, by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship, which are nothing less than true members of the Church. But, forasmuch as wheresoever the word of God is sincerely taught, and his sacraments rightly ministered, there are ever some appointed to salvation by Christ, we count all that whole company to be the Church of God, seeing that Christ also promiseth that himself will be present with two or three that are gathered together in his name. *Nowell*, p. 68.

[b] Sincere preachers ever were and ever shall be, but a few in respect of the multitude to be taught. For our Saviour Christ saith, "The harvest is plentiful, but the workmen be but few:"

[a] The kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. Matt. xiii. 47—49. The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also: ——Let both grow together until the harvest. Matt. xiii. 24—30. The servants went out into the high-ways, and gathered together all, as many as they found, both bad and good. Matt. xxii. 10. In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. iii. 1—5. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. iv. 3, 4.

[b] Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts xx. 30. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 2 Cor. xi.

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the word and sacraments: [c] yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and

which hath been hitherto continually true, and will be to the world's end.——It appeareth not by any story of credit, that true and sincere preaching hath endured in any one place above one hundred years. *Hom.* xiv. 3.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve apostles; grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen. *Coll. for Saint Matthias's Day.*

[c] *M.* Dost thou think that we are bound to hear such teachers and expounders? *S.* Even as the Lord himself, if he were present, so far as they teach only those things which they have received of the Lord; which himself witnesseth, saying, "He that heareth you heareth me; he that despiseth you, despiseth me:" yea, and moreover to those preachers of his word he hath given the power to bind and loose, that whose sins soever they by the word of God shall pardon or detain on earth, the same shall be pardoned or detained in heaven. *Nowell*, p. 4.

13—15. Jesus answered them, Have not I chosen you twelve, and one of you is a devil. John vi. 70. There must be also heresies among you, that they which are approved may be made manifest among you. 1 Cor. xi. 19. Every branch in me that beareth not fruit he taketh away. John xv. 2. Some indeed preach Christ even of envy and strife; and some also of good-will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. Phil. i. 15, 16. There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Matt. xxiv. 24. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Matt. vii. 22, 23.

[c] The Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. Matt. xxiii. 2, 3. Obey them that have the rule over you, and submit yourselves. Heb. xiii. 17. What advantage hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? Rom. iii. 3. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Cor. iv. 5. Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. iii. 7. Unto the pure all things are pure. Tit. i. 5.

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authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments; [d] neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

[e] Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

[d] See Articles XXV. XXVII. XXVIII.
[e] See Article XXXIII.

[e] They prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.——For it is written in the book of Psalms,——his bishopric let another take. Acts i. 24, 25, 20.

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XXVII. *Of Baptism.*

BAPTISM is not only [a] a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also [b] a sign of regeneration, or new birth,

[a] We receive this person into the congregation of Christ's flock, and do sign him with the sign of the Cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living. *Bapt. Serv.*

[b] We say that Baptism is a sacrament of the remission of sins, and of that washing which we have in the blood of Christ; and that no person which will profess Christ's name, ought to be restrained or kept back therefrom: no not the very babes of Christians: for so much as they be born in sin, and do pertain unto the people of God. *Jewell.*

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they

[b] According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5. Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. John iii. 5. As many of you as have been baptized into Christ have put on Christ. If any man be in Christ he is a new creature. Gal. iii. 27. 2 Cor. v. 17. So many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 3—5. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

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whereby as by an instrument, [c] they that receive Baptism rightly, [d] are grafted into the Church;

that are in the flesh, cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same. *Bapt. Serv.*

[c] *Q.* Do all generally, and without difference, receive this grace? *A.* The only faithful receive this fruit; but the unbelieving, in refusing the promises offered them by God, shut up the entry against themselves, and go away empty. Yet do they not thereby make that the sacraments lose their force and nature. *Nowell*, p. 104.

Q. What is required of persons to be baptized? *A.* Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament. *Catechism.*

Q. Tell me then briefly in what things the right use of baptism consisteth? *A.* In faith and repentance. For first we must with assured confidence hold it determined in our hearts, that we are cleansed by the blood of Christ from all filthiness of sin, and so be acceptable to God, and that his Spirit dwelleth within us. And then we must continually, with all our power and endeavour, travail in mortifying our flesh, and obeying the righteousness of God, and must by godly life declare to all men, that we have in baptism, as it were, put on Christ, and have his Spirit given us. *Nowell*, p. 104.

Doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom. *Bapt. Serv.*

[d] Beloved, ye hear in this Gospel the express words of our Saviour Christ, That except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. *Bapt. Serv.*

[d] As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into one body. 1 Cor. xii. 22, 23. The church is his body. Eph. i. 22, 23. As many of you as have been baptized into Christ have put on Christ. Gal. iii. 27.

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[d] the promises of forgiveness of sin, and of our adoption to be the sons of God [f] by the Holy Ghost, are [g] visibly signed and sealed;

Whereas by nature we are the children of wrath, that is, strangers from the Church, which is God's household, Baptism is, as it were, a certain entry, by which we are received into the Church, whereof we also receive a most substantial testimony, that we are now in the number of the household, and also of the children of God; yea, and that we are joined and grafted into the body of Christ, and become his members, and so grow into one body with him. *Nowell*, p. 103.

[e] *Q.* What is the inward and spiritual grace? *A.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. *Catechism.*

The secret and spiritual grace is of two sorts: that is, forgiveness of sins, and regeneration, both of which in the same outward sign have their full and express resemblance. *Nowell*, p. 103.

[f] Give thy Holy Spirit to this infant; that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever.——We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child; wash him, and sanctify him with the Holy Ghost; that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen. *Bapt. Serv.*

[g] First, as the uncleannesses of the body are washed away by water, so the spots of the soul are washed away by the forgiveness of sins. Secondly, the beginning of regeneration, that is, the mortifying of our nature, is expressed by dipping in the water, or by sprinkling of it. Finally, when we by and by rise up again out of the water, under which we be for a short time, the new life, which is the other part, and the end of our regeneration, is thereby represented. *Q.* Thou seemest to make the water but a certain figure of divine things? *A.* It is a figure indeed, but not empty or deceitful, but such as hath the

[d] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Gal. iv. 6. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. x. 22.

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[h] faith is confirmed, and [i] grace increased by

truth of the things themselves joined and knit unto it. For as in Baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them. For God forbid we should think that God mocketh and deceiveth us with vain figures.——*Q.* Do we not then obtain forgiveness of sins by the outward washing or sprinkling of water? *A.* No. For only Christ hath with his blood washed and clean washed away the spots of our souls. This honour, therefore, it is unlawful to give to the outward element. But the Holy Ghost, as it were, sprinkling our consciences with that holy blood, wiping away all the spots of sin, maketh clean before God. Of this cleansing of our sins we have a seal and pledge in the Sacrament.—— *Q.* Whence have we regeneration? *A.* None other ways but from the death and resurrection of Christ. For by the force of Christ's death our old man is, after a certain manner, crucified and mortified, and the corruptness of our nature is, as it were, buried, that it no more live and be strong in us. And by the beneficial mean of his resurrection he giveth us grace to be newly formed unto a new life, to obey the righteousness of God, *Nowell*, p. 104. See Art. XVII. *s*, *t*.

[i] Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen. *Bapt. Serv.*

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge, and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen. *Confirmation Serv.*

O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen. Grant that all carnal affections may die in them, and

[h] Then they that gladly received his word were baptized.——And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. Acts ii. 41, 46, 47. He that believeth and is baptized shall be saved. Mark xvi. 16.

[i] Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

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virtue of prayer unto God. [k] The Baptism of young children is in any wise to be retained in

that all things belonging to the Spirit may live and grow in them. Amen. Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen. Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen. *Bapt. Serv.*

[k] *Q.* Why then are infants baptized, when by reason of their tender age they cannot perform them? *A.* Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform. *Catechism.*

For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark x. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.——Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by

[k] God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. He that is eight days old shall be circumcised. Gen. xvii. 9, 12. Be baptized every one of you, &c. for the promise is unto you and your children. Acts ii. 38, 39. Lydia was baptized, and her household. Acts xvi. 15. The jailor was baptized, he and all his. Acts xvi. 33. I baptized the household of Stephanas. 1 Cor. i. 16.

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the Church, as most agreeable with the institution of Christ.

his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him. *Bapt. Serv.*

It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved. *Rubric to Bapt. Serv.*

Sith the Lord calleth infants unto him, and commandeth that no man forbid them to come, embraceth them when they come to him, and testifieth that to them the kingdom of heaven belongeth, whom God vouchsafeth to be in the heavenly palace, it seemeth a great wrong that men should forbid them the first entry and door thereof, and after a certain manner to shut them out of the Christian commonweal. *Nowell*, p. 106.

Infants being baptized and dying in their infancy, are by this sacrifice (of Christ) washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. *Hom.* iii. 1.

That faith and repentance go before baptism is required only in persons so grown in years, that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient; and then afterward, when they are grown to years, they must need themselves acknowledge the truth of their baptism, and have the force thereof to be lively in their souls, and to be represented in their life and behaviour. *Q.* How shall we know that infants ought not to be kept from baptism? *A.* Seeing God, which never swerveth from truth, nor in any thing strayeth from the right way, did not exclude infants in the Jewish church from circumcision, neither ought our infants to be put back from baptism. *Q.* Thinkest thou these so like, and that they both have one cause and order? *A.* Altogether. For as Moses and all the prophets do testify that circumcision was a sign of repentance, so doth St. Paul teach us that it was a sacrament of faith. Yet the Jews' children being not yet by age capable of faith and repentance, were nevertheless circumcised; by which visible sign God shewed himself in the Old Testament to be the Father of young children and of the seed of his people. Now sith it is certain that the grace of God is more plentifully poured, and more clearly declared in the Gospel by Christ, than at any time it was in the Old Testament by Moses, it were a great indignity if the same grace should now be thought to be either obscurer, or in any part abated. Sith it is certain that our infants have the force, and as it were the substance of baptism common with us, they should have wrong done them, if the sign which is inferior to the truth itself should be denied them;

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and the same, which greatly availeth to testifying of the mercy of God and confirming his promises, being taken away, Christians should be defrauded of a singular comfort, which they who were in old enjoyed, and so should our infants be more hardly dealt with in the New Testament under Christ, than was dealt with the Jews' infants in the Old Testament under Moses. Therefore most great reason it is that by baptism, as by the print of a seal, it be assured to our infants that they be heirs of God's grace, and of the salvation promised to the seed of the faithful. *Nowell*, p. 106.

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XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only [a] a sign of the love that Christians ought to have among

[a] We say that Eucharistia, that is to say, the supper of the Lord, is a sacrament, that is, an evident representation of the body and blood of Christ, wherein is set, as it were, before our eyes, the death of Christ, and his resurrection, and whatsoever he did, whilst he was in his mortal body: to the end we may give him thanks for his death, and for our deliverance. And that, by the often receiving of this sacrament, we may daily renew the remembrance thereof, to the intent we being fed with the body and blood of Christ, may be brought into the hope of the resurrection, and of everlasting life, and may most assuredly believe, that as our bodies are fed with bread and wine, so our souls be fed with the body and blood of Christ. *Jewell.*

To this banquet we think the people of God ought to be earnestly bidden, that they may all communicate among themselves, and openly declare and testify, both the godly society there is among them, and also the hope they have in Christ Jesus. *Jewell.*

There is here the mystery of peace, and the sacrament of Christian society, whereby we understand what sincere love ought to be betwixt the true communicants; wherefore, O man, tender thine own salvation; examine and try thy good-will and love towards the children of God, the members of Christ, the heirs of the heavenly heritage; yea, towards the image of God, the excellent creature thine own soul. If thou have offended, now be reconciled: if thou have caused any to stumble in the way of God, now set them up again: if thou have disquieted thy brother, now pacify him: if thou have wronged him, now relieve him: if thou have defrauded him, now restore to him: if thou have nourished spite, now embrace friendship. If thou have fostered hatred and malice, now openly shew thy love and charity. *Hom.* xxvii. 2.

[a] Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John iv. 10, 11. By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35. For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor. x. 17. Ye are the body of Christ, and members in particular. 1 Cor. xii. 17. We, being many, are one body in Christ, and every one members one of another. Rom. xii. 5. From Christ the whole body fitly joined together——maketh increase of the body unto the edifying of itself in love. Eph. iv. 16. Above all these things, put on charity, which is the bond of perfectness. Col. iii. 14.

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themselves one to another; but rather is [b] a Sacrament of our redemption by Christ's death: insomuch that to such as [c] rightly, [d] worthily, and

[b] And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. *Com. Service.*

To celebrate and retain continually a thankful remembrance of the Lord's death, and of that most singular benefit which we have received thereby; and that as in baptism we were once born again, so with the Lord's supper we be always fed and sustained to spiritual and everlasting life. *Nowell*, p. 108.

The holy supper sendeth us to the death of Christ, and to his sacrifice once done upon the cross, by which alone God is appeased toward us. For by bread and wine, the signs, is assured unto us, that as the body of Christ was once offered a sacrifice, for us to reconcile us to favour with God, and his blood once shed, to wash away the spots of our sins, so now also in his holy supper both are given to the faithful, that we surely know, that the reconciliation of favour pertaineth to us, and may take and receive the fruit of the redemption purchased by his death. *Nowell*, p. 111.

[c] We must certainly know, that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lord's table. That is, first, a right and worthy estimation and understanding of this mystery. Secondly, to come in a sure faith. And thirdly, to have newness or pureness of life to succeed the receiving of the same. But, before all other things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as his holy Apostles used it; and the good fathers in the primitive church frequented it. For, as that worthy man St. Ambrose saith, he is unworthy of the Lord, that otherwise doth celebrate that mystery, than it was delivered by him. Neither can he be devout, that otherwise doth presume than it was given by the author. We must then

[b] As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26. He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke xxii. 19, 20. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7. Ye were redeemed not with corruptible things, but with the precious blood of Christ. 1 Pet. i. 18, 19.

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[b] with faith receive the same, the bread which we

take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive.——Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent: (Matt. xxvi. 17—30.) but, as the Scripture saith, the table of the Lord; the bread and cup of the Lord; the memory of Christ; the annunciation of his death; yea, the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality. (1 Cor. xi. 24—26. 1 Cor. x. 16.) *Hom.* xxvii. 1.

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. *Com. Serv.*

[d] Furthermore, for newness of life, it is to be noted that St. Paul writeth, "That we being many, are one bread and one body; for all be partakers of one bread:" declaring thereby not only our communion with Christ, but that unity also, wherein they that eat at this table should be knit together. As there is here the mystery of peace, and the sacrament of Christian society, whereby we understand what sincere love ought to be betwixt the true communicants; so here be the tokens of pureness and innocency of life, whereby we may perceive that we ought to purge our own soul from all uncleanness, iniquity, and wickedness; lest, when we receive the mystical bread, as Origin saith, we eat it in an unclean place; that is, in a soul defiled and polluted with sin. In Moses's law, "the man that did eat of the sacrifice of thanksgiving, with his uncleanness upon him, should be destroyed from his people." (Levit. xxiii.) And shall we think that the wicked and sinful person shall be excusable at the table of the Lord? We both read in St. Paul, that the church of Corinth was scourged of the Lord, for misusing the Lord's Supper; (1 Cor. xi.) and we may plainly see Christ's church these many years miserably vexed and oppressed, for the horrible profanation of the same. We Christians should take heed we resort unto our sacraments with holiness of life, not trusting in the outward receiving of them, and infected with corrupt and uncharitable manners. For this sentence of God must always be justified, "I will have mercy, and not sacrifice." Wherefore, saith Basil, it behoveth him that cometh to the body and blood of Christ, in commemoration of him that died and rose again,

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break is a [f] partaking of the body of Christ, and

not only to be pure from all filthiness of the flesh and spirit, lest he eat and drink his own condemnation; but also to shew out evidently a memory of him, that died and rose again for us in this point; that he be mortified to sin. *Hom.* xxvii. 2.

[e] Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also that he hath made upon his cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christ's promise made in his institution, to make Christ thine own, and to apply his merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by men's invention. *Hom.* xxvii. 1.

The mean to receive the body and blood of Christ standeth upon faith. For when we believe that Christ died to deliver us from death, and that he rose again to procure us life, we are partakers of the redemption purchased by his death, and of his life, and all other his good things; and with the same conjoining wherewith the head and members are knit together, he coupleth us to himself by secret and marvellous virtue of his Spirit, even so that we be members of his body, and be of his flesh and bones, and do grow into one body with him. *Nowell*, p. 109.

Thus we see, beloved, that resorting to this table we must pluck up all the roots of infidelity, all distrust in God's promises, that we make ourselves living members of Christ's body. For the unbelievers and faithless cannot feed upon that precious body. Whereas the faithful have their life, their abiding, in him, their union, and as it were their incorporation, with him. *Hom.* xxvii. 1.

Q. Declare then what is our duty, that we may come rightly to the Lord's supper? *A.* Even the same that we are taught in the holy Scriptures, namely, to examine ourselves, whether we be true members of Christ. *Q.* By what marks and tokens shall we manifestly find it? *A.* First, if we heartily repent us of our sins, which drove Christ to death, whose mysteries are now delivered us: next, if we stay ourselves, and rest upon a sure hope of God's mercy through Christ, with a thankful remembrance of our redemption purchased by his death. Moreover, if we conceive an earnest mind and determined purpose to lead our life godly hereafter. Finally, if, seeing in the Lord's supper is contained also a tokening of friendship and love among men, we bear brotherly love to our neighbours,

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likewise the cup of blessing is a partaking of the blood of Christ.

that is, to all men, without any evil will or hatred.—Yet ought not the imperfection that holdeth us keep us back from coming to the Lord's Supper, which the Lord willed to be a help to our imperfection and weakness.—Yea, if we were perfect, there should be no more need of any use of the Lord's Supper among us. But hereto these things that I have spoken of do tend, that every man bring with him to the supper repentance, faith, and charity, so near as possibly may be, sincere and unfeigned. *Nowell*, p. 112.

'*Q.* What is the outward part or sign of the Lord's Supper? *A.* Bread and wine, which the Lord hath commanded to be received. *Q.* What is the inward part, or thing signified? *A.* The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper? *Catechism.*

There are two parts in this sacrament also, as in baptism. The one part the bread and wine, the outward signs, which are seen with our eyes, handled with our hands, and felt with our taste; the other part, Christ himself, with whom our souls, as with their proper food, are inwardly nourished. *Nowell*, p. 108.

He severally gave the signs both of his body and blood, that it might be the more plain express image of his death which he suffered, his body being torn, his side pierced, and all his blood shed, that the memory thereof so printed in our hearts should strike the deeper. And moreover, that the Lord might so provide for and help our weakness, and thereby manifestly declare, that as the bread for nourishment of our bodies, so his body hath most singular force and efficacy spiritually to feed our souls: and as with wine men's hearts are cheered, and their strength confirmed, so with his blood our souls are relieved and refreshed; that certainly assuring ourselves that he is not only our meat, but also our drink, we do not any where else but in him alone seek any part of our spiritual nourishment and eternal life. *Nowell*, p. 109.

'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. I am that bread of life,——that a man may eat thereof and not die. I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—— Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me,

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§ Transubstantiation, (or the change of the

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament.——The benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.——Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood. *Communion Serv.*

Q. Is there then not an only figure, but the truth itself, of the benefits that thou hast rehearsed, delivered in the Supper? *A.* What else? For sith Christ is the truth itself, it is no doubt but that the thing which he testifieth in words, and representeth in signs, he performeth also in deed, and delivereth it unto us; and that he as surely maketh them that believe in him partakers of his body and blood, as they surely know that they have received the bread and wine with their mouth and stomach. *Nowell*, p. 109.

Thou hast received him—if in true faith and repentance of heart thou hast received him; if in purpose of amendment thou hast received him—for an everlasting gage, or pledge of thy salvation. Thou hast received his body which was once broken, and his blood which was shed, for the remission of thy sin. Thou hast received his body, to have within thee the Father, the Son, and the Holy Ghost, for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their presence. Thou hast received his body, to endow thee with everlasting righteousness, to assure thee of everlasting bliss, and life of thy soul. "For with Christ by true faith art thou quickened again," saith Saint Paul, "from death of sin to life of grace, and in hope translated from corporal and everlasting death, to the everlasting life of glory in

even he shall live by me. John vi. 48—57. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. John xvii. 21. Ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. i. 9. Truly our fellowship is with the Father, and with his Son Jesus Christ.——If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 3, 7. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Heb. iii. 14.

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substance of bread and wine,) in the Supper of the Lord, [h] cannot be proved by holy Writ; but

heaven; where now thy conversation should be, and thy heart and desire set." (Ephes. ii. 1—5.) Doubt not of the truth of this matter, how great and high soever these things be. It becometh God to do no small deeds, how impossible soever they seem to thee. Only bring thou faith to God's holy word and sacrament. Let thy repentance shew thy faith; (Luke xviii. 14.) let thy purpose of amendment and obedience of thy heart to God's law hereafter declare thy true belief. Endeavour thyself to say with St. Paul, (Phil. iii. 20, 21.) "From henceforth our conversation is in heaven; from whence we look for a Saviour, even the Lord Jesus Christ; which shall change our vile bodies, that they may be fashioned like to his glorious body; which he shall do by the same power whereby he rose from death, and whereby he shall be able to subdue all things unto himself." *Hom.* xxvi.

[g] *Q.* Dost thou then, that this conjoining may be made, imagine the bread and wine to be changed into the substance of the flesh and body of Christ? *A.* There is no need to invent any such change. For both the holy Scriptures, and the best and most ancient expositors, do teach, that by baptism we are likewise the members of Christ, and are of his flesh and bones, and do grow into one body with him, when yet there is no such change made in the water. *Nowell*, p. 110.

We affirm that the bread and wine are the holy and heavenly mysteries of the body and blood of Christ, and that by them Christ himself being the true bread of eternal life, is so presently given unto us, as that by faith we verily receive his body and blood. Yet say we not this so as though we thought that the nature and substance of the bread and wine is clearly changed, and goeth to nothing; as many have dreamed in these latter times, and yet could never agree among themselves upon their own dreams. For this was not Christ's meaning, that the wheaten bread should lay aside his own nature, and receive a certain new divinity; but that he might rather change us, and (to use Theophylact's words) might transform us into his body. *Jewell.*

[h] Christ himself said, not only after the blessing of the cup, but also after he had ministered the communion, "I will drink no more of this fruit of the vine." It is well known that the fruit of the vine is wine, and not blood. *Jewell.*

[h] I will not drink henceforth of this fruit of the vine, &c. Matt. xxvi. 29. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26. Whom the heaven must receive till the times of the restitution of all things: Acts iii. 21.

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is repugnant to the plain words of Scripture, [i] overthroweth the nature of a sacrament, and [k] hath given occasion to many superstitions.

The body of Christ is [l] given, [m] taken, and

[i] In both the sacraments the substances of the outward things are not changed, but the word of God and heavenly grace coming to them, there is such efficacy, that as by baptism we are once regenerate in Christ, and are first, as it were, joined and grafted into his body; so when we rightly receive the Lord's supper, with the very divine nourishment of his body and blood, most full of health and immortality, given us by the work of the Holy Ghost, and received by us by faith, as the mouth of our soul, we are continually fed and sustained to eternal life, growing together in them both into one body with Christ. *Nowell*, p. 110.

[k] *Q.* Why dost thou not grant that the body and blood of Christ are included in the bread and cup, or that the bread and wine are changed into the substance of his body and blood? *A.* Because that were to bring in doubt the truth of Christ's body, to do dishonour to Christ himself, and to fill them with abhorring that receive the Sacrament, if we should imagine his body either to be inclosed in so narrow a room, or to be in many places at once; or his flesh to be chewed in our mouth with our teeth, and to be bitten small, and eaten as other meat. *Nowell*, p. 112.

For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body, to be at one time in more places than one. *App. to Com. Serv.*

[l] We do expressly pronounce, that in the Lord's supper there is truly given unto the believing the body and blood of our Lord, the flesh of the Son of God, which quickeneth our souls, the meat that cometh from above, the food of immortality, of grace, truth, and life: and that the same supper is the communion of the body and blood of Christ: by the partaking whereof we be revived, strengthened, and fed unto immortality; and whereby we are joined, united, and incorporated unto Christ, that we may abide in him and he in us. *Jewell*.

Christ did then principally give himself to us to be the author of our salvation, when he gave himself to death for us, that we should not perish with deserved death. By the Gospel also he giveth himself to the faithful, and plainly teacheth that he is that lively bread that came down from heaven to nourish their souls that believe in him. And also in baptism Christ gave himself to us effectually for that he then made us Christians. *Nowell*, p. 111.

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eaten in the Supper, only after an [n] heavenly and spiritual manner. And the [o] mean whereby the

[m] In the Lord's Supper both that communicating which I spake of is confirmed unto us, and is also increased, for that each man is both by the words and mysteries of God ascertained that the same belongeth to himself, and that Christ is by a certain peculiar manner given to him, that he may most fully and with most near conjunction enjoy him, insomuch that not only our souls are nourished with his holy body and blood as with their proper food, but also our bodies, for that they partake of the sacraments of eternal life, have, as it were by a pledge given them, a certain hope assured them of resurrection and immortality; that at length Christ abiding in us, and we again abiding in Christ, we also, by Christ abiding in us, may obtain not only everlasting life, but also the glory which the Father gave him. In a sum I say thus; as I imagine not any gross joining, so I affirm that same secret and marvellous communicating Christ's body in his supper to be most near and straight, most assured, most true, and altogether most high and perfect. *Nowell*, p. 111.

[n] Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us.——Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.——Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. *Com. Serv.*

[o] *Q.* When thou saidst afore that the sacraments avail to con-

[n] Have been all made to drink into one spirit. 1 Cor. xii. 13. It is the Spirit that quickeneth, the flesh profiteth nothing. The words (see above, John xi. 48—57.) that I speak unto you, they are spirit and they are life. John vi. 63. Who hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2 Cor. iii. 6. God is a Spirit: and they that worship him must worship him in spirit and in truth. John iv. 24.

[o] That Christ may dwell in your hearts by faith. Eph. iii. 17. The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. i. 5. Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son

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body of Christ is received and eaten in the Supper is faith.

P The Sacrament of the Lord's Supper was not

firmation of faith, how dost thou now say that we must bring faith to them? *A.* These sayings do not disagree. For there must be faith begun in us, to the nourishing and strengthening whereof the Lord hath ordained the sacraments, which bring great effectual helps to the confirming, and, as it were, sealing the promises of God in our hearts. *Nowell*, p. 113.

Most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. *Communion Serv.*

That faith is a necessary instrument in all these holy ceremonies, we may thus assure ourselves, for that, as St. Paul saith, without faith it is impossible to please God. (Heb. xi. 6.) When a great number of Israelites were overthrown in the wilderness, Moses, Aaron, and Phineas did eat manna, and pleased God, for that they understood, saith St. Augustine, the visible meat spiritually. Spiritually they hungered it, spiritually they tasted it, that they might be spiritually satisfied. And truly as the bodily meat cannot feed the outward man, unless it be let into a stomach to be digested, which is healthful and sound; no more can the inward man be fed, except his meat be received into his soul and heart, sound and whole in faith. Wherefore let us prove and try ourselves unfeignedly, without flattering ourselves, whether we be plants of the fruitful olive, living branches of the true vine, members indeed of Christ's mystical body; whether God hath purified our hearts by faith, to the sincere acknowledging of his Gospel, and embracing of his mercies in Christ Jesus, so that at this his table we receive not only the outward sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation. Which God grant us to do, through the merits of our Lord and Saviour: to whom be all honour and glory for ever. Amen. *Hom.* xxvii. 1.

P Neither can we away in our churches with these shews and sales and markets of masses, nor with the carrying about and worshipping of the bread, nor with such other idolatrous and blasphemous fondness; which none of them can prove that

of God, who loved me, and gave himself for me. Gal. ii. 20. He that believeth not is condemned. He that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 18, 36. Whatsoever is not of faith is sin. Rom. xiv. 23. Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John vi. 35.

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by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Christ or his apostles ever ordained or left unto us. And we justly blame the bishops of Rome, who, without the word of God, without the authority of the holy Fathers, without any example of antiquity, after a new guise, do not only set before the people the sacramental bread to be worshipped as God, but do also carry the same about upon an ambling palfrey, whithersoever themselves journey: in such sort, as in old times, the Persian fire and the reliques of the goddess Isis, were solemnly carried about in procession: and have brought the sacraments of Christ to be used now as a stage-play and a solemn sight; to the end that men's eyes should be fed with nothing else, but with mad gazings, and foolish gaudies, in the self-same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherein also the mysteries of our redemption ought with all holiness and reverence to be executed. *Jewell.*

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XXIX. *Of the Wicked, which eat not the body of Christ in the use of the Lord's Supper.*

THE [a] wicked, and such as be [b] void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the body and blood of Christ; yet [c] in no wise are they partakers of Christ; but

[a] We affirm, together with the ancient Fathers, that the body of Christ is not eaten but of the good and faithful, and of those that are endued with the Spirit of Christ. Their doctrine (of the Church of Rome) is, that Christ's very body effectually, and as they speak really and substantially, may be eaten of the wicked and unfaithful men. *Jewell.*

[b] Q. Are then the only faithful fed with Christ's body and blood? *A.* They only. For to whom he communicateth his body, to them he communicateth also everlasting life. *Nowell*, p. 112.

It is requisite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience. *Communion Serv.*

[c] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. x. 21, 22. True worshippers shall worship the Father in spirit and in truth. John iv. 23. The natural man receiveth not the things of the Spirit of God; they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. Not discerning the Lord's body. 1 Cor. xi. 29. Purge out the old leaven, that ye may be a new lump. Let us keep the feast; not with old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8. Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Tit. i. 15. When ye come together in the church, I hear that there be divisions among you; and I partly believe it.——When ye come together therefore into one place, this is not to (or ye cannot) eat the Lord's supper. 1 Cor. xi. 19, 20. When ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves. Zech. vii. 6. Without faith it is impossible to please him. Heb. xi. 6. He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. Rom. xiv. 23. To whom sware he that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief. Heb. iii. 18, 19. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates? 2 Cor. xiii. 5.

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rather [d] to their condemnation, do eat and drink the sign or sacrament of so great a thing.

[d] *Q.* Why then is the communicating of the sacrament damnable to the wicked? *A.* Because they come to the holy and divine mysteries with hypocrisy and counterfeiting, and do wickedly profane them, to the great injury and dishonour of the Lord himself that ordained them. *Nowell*, p. 112.

So is the danger great, if we receive the same unworthily: for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.——Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. *Com. Serv.*

[d] After the sop, Satan entered into Judas. John xiii. 27. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. 1 Cor. xi. 27—31. To the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Ps. l. 16. By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii. 37.

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XXX. *Of both kinds.*

THE [a] cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, [b] by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

[a] *Q.* And dost thou say that all ought alike to receive both parts of the sacrament? *A.* Yea, verily. For sith the Lord hath expressly commanded, it were a most high offence in any part to abridge his commandment. *Nowell*, p. 108.

[b] When the people come to the holy communion, the sacrament ought to be given them in both kinds: for so both Christ hath commanded, and the Apostles in every place have ordained, and all the ancient Fathers and catholic Bishops have followed the same. And whoso doeth contrary to this, he, as Gelasius saith, committeth sacrilege. *Jewell.*

[a] Ye cannot drink the cup of the Lord and the cup of devils. 1 Cor. x. 21. Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

[b] And he took the cup, and gave thanks, and gave it to them all, saying, Drink ye all of it. Matt. xxvi. 27. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. Mark xiv. 23. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26.

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XXXI. *Of the one Oblation of Christ finished upon the cross.*

THE [a] offering of Christ once made, is that [b] perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both

[b] With the one only sacrifice of his death he satisfied for our sins before God, and, appeasing the wrath of God, made us at one with him. With his blood, as with most pure washing, he hath washed and cleansed away all the filth and spots of our souls; and defacing with everlasting forgetfulness the memory of our sins, that they shall no more come in the sight of God, he hath cancelled, made void, and done away the hand-writing whereby we were bound and convicted, and also the decree, by the sentence whereof we were condemned. All these things hath he done by his death, both for the living and for the dead that trusted in him while they lived. *Nowell*, p. 51.

Almighty God, our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again. *Communion Serv.*

[a] Christ hath loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. v. 2. Christ hath once suffered for sins the just for the unjust, that he might bring us to God. 1 Pet. iii. 18. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26.

[b] God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. viii. 3. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Once offered to bear the sins of many. Heb. ix. 26, 28.——To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24. He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John ii. 2. God was in Christ reconciling the world to himself, not imputing their trespasses unto them. 2 Cor. v. 19. One mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. 1 Tim. ii. 5, 6. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. Rom. iii. 24, 25. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!

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original and actual: and there is [c] no other satisfaction for sin but that alone. Wherefore the [d] sacrifices of masses, in the which it was com-

We must apprehend the merits of Christ's death and passion by faith, and that with a strong and stedfast faith; nothing doubting but that Christ, by his own oblation and once offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favour, so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world. *Hom.* xxv. 2.

We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism; if we truly repent, and turn unfeignedly to him again. *Hom.* iii. 2. See also Article II. and XVI.

[d] The Lord's Supper was not ordained to this end, that Christ's body should be offered in sacrifice to God the Father

Heb. ix. 14. Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. v. 25—27. We are sanctified through the offering of the body of Jesus Christ once for all. Heb. x. 10. By one offering he hath perfected for ever them who are sanctified. Heb. x. 14. In whom we have redemption through his blood, even the forgiveness of sins. You hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight. Col. i. 14, 21, 22. God hath blessed us with all spiritual blessings in Christ. Eph. i. 3. In him dwelleth all the fulness of the Godhead bodily, and ye are complete in him. Col. ii. 9, 10. The riches of the glory of this mystery——is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Col. i. 27, 28.

[c] I will make a new covenant, &c. Jer. xxxi. 31. This is the covenant that I will make with them, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Heb. x. 16—18. There remaineth no more sacrifice for sins. Heb. x. 10. Messiah shall be cut off, but not for himself—— and he shall cause the sacrifice and the oblation to cease. Dan. ix. 26, 27. Almost all things are by the law purged with blood; and without shedding of blood is no remission. Heb. ix. 22. The blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 7, 9. I am he that blotteth out thy transgressions for mine own sake. Is. xliii. 25. As for our transgressions, thou shalt purge them away. Ps. lxv. 3. There is forgiveness with thee, that thou mayest be feared. Ps. cxxx. 4.

[d] Nor yet that he should offer himself often, as the high priest

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monly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were [e] blasphemous fables and dangerous deceits.

for sins. For he, when he did institute his Supper, commanded us to eat his body, not to offer it. As for the prerogative of offering for sins, it pertaineth to Christ alone, as to him which is the eternal Priest, which also when he died upon the cross, once made that only and everlasting sacrifice for our salvation, and fully performed the same for ever. For us there is nothing left to do, but to take the use and benefit of that eternal sacrifice bequeathed us by the Lord himself, which we chiefly do in the Lord's Supper. *Nowell*, p. 111.

[e] When they say, and sometimes do persuade fools, that they are able by their masses to distribute and to apply unto men's commodity all the merits of Christ's death: yea, although many times the parties think nothing of the matter, and understand full little what is done, this is a mockery, a heathenish fancy, and a very toy. For it is our faith that applieth the death and cross of Christ to our benefit, and not the act of the massing priest. "Faith had in the sacraments," saith Augustine, "doth justify, and not the sacraments." And Origen saith, "Christ is the Priest, the propitiation and sacrifice: which propitiation cometh to every one by mean of faith." And so, by this reckoning, we say that the sacraments of Christ, without faith, do not once profit these that be alive; a great deal less do they profit those that be dead. *Jewell.* See Art. XXVIII.

entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 25, 26. After he had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12. Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

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XXXII. *Of the Marriage of Priests.*

[a] **BISHOPS, priests, and deacons, are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.**

[a] We say that matrimony is holy and honourable in all sorts and dates of persons, as in the patriarchs, in the prophets, in the apostles, in the holy martyrs, in the ministers of the church, and in bishops: and that it is an honest and lawful thing (as Chrysostom saith) for a man, living in matrimony, to take upon him therewith the dignity of a bishop. And as Sozomenus saith of Spiridion, and Nazianzen of his own father, we say, that a good and diligent bishop doth serve in the ministry never the worse for that he is married, but rather the better, and with more ableness to do good. Further we say, that the same law which by constraint taketh away this liberty from men, and compelleth them against their wills to live single, is the "doctrine of devils," as Paul saith. *Jewell.*

Holy matrimony is an honourable estate, instituted of God in the time of man's innocency; signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men. *Marriage Service.*

[a] A bishop must be blameless, the husband of one wife; one that ruleth well his own house, having his children in subjection with all gravity. 1 Tim. iii. 2, 4. Let deacons be the husbands of one wife, ruling their children and their own houses well. 1 Tim. iii. 12. If any elder be blameless, the husband of one wife, having faithful children. Tit. i. 6. And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Lev. xxi. 7. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1 Cor. ix. 5. Marriage is honourable in all, and the bed undefiled. Heb. xiii. 4. To avoid fornication, let every man have his own wife, and let every woman have her own husband. 1 Cor. vii. 2. I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor. vii. 9. In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ——forbidding to marry. 1 Tim. iv. 3.

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XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person, which, [a] by open denunciation of the church, is rightly cut off from the unity of

[a] In the church, if it be well ordered, there shall be seen to be observed a certain order and manner of governance, and such a form of ecclesiastical discipline, that it shall not be free for any that abideth in that flock publicly to speak or do any thing wickedly or in heinous sort without punishment, yea, and so that in that congregation of men, all offences, so far as is possible, be avoided. But this discipline since long time past, by little and little decaying, as the manners of men be corrupt and out of right course, specially of the rich and men of power, which will needs have impunity and most free liberty to sin and do wickedly, this grave manner of looking to them and of chastisement can hardly be maintained in churches. *Nowell*, p. 68.

In churches well ordered and well mannered, there was, as I said before, ordained and kept a certain form and order of governance. There were chosen elders, that is, ecclesiastical magistrates, to hold and keep the discipline of the Church. To these belonged the authority, looking to, and correction, like censors. These calling to them also the pastor, if they knew any that either with false opinions, or troublesome errors, or vain superstitions, or with corrupt and wicked life, brought publicly any great offence to the Church of God, and which might not come without profaning the Lord's supper, did put back such from the communion, and rejected them, and did not admit them again till they had with public penance satisfied the Church. *Nowell*, p. 115.

We say, that Christ hath given to his ministers power to bind, to loose, to open, to shut. And we say, the office of loosing

[a] If thy brother shall trespass against thee, go and tell him of his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matt. xviii. 15—18. It is reported commonly that there is fornication among you. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. v. 1—5. I have written unto you not to keep company, if any man that is called a

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the church, and excommunicated, [b] ought to be taken of the whole multitude of the faithful as

consisteth in this point: that the minister, either by the preaching of the Gospel, offereth the merits of Christ and full pardon to such as have lowly and contrite hearts, and do unfeignedly repent themselves, pronouncing unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation: or else that the same minister, when any have offended their brothers' minds with some great offence, or notable and open crime, whereby they have, as it were, banished and made themselves strangers from the common fellowship, and from the body of Christ, then after perfect amendment of such persons, doth reconcile them, and bring them home again, and restore them to the company and unity of the faithful. We say also that the minister doth execute the authority of binding and shutting, as often as he shutteth up the gate of the kingdom of heaven against unbelieving and stubborn persons, denouncing unto them God's vengeance and everlasting punishment: or else when he doth quite shut them out from the bosom of the Church by open excommunication. Out of doubt, what sentence soever the minister of God shall give in this sort, God himself doth so well allow it, that whatsoever here in earth by their means is loosed and bound, God himself will loose and bind, and confirm the same in heaven. And touching the keys wherewith they may either shut or open the kingdom of heaven, we with Chrysostom say, "They be the knowledge of Scriptures:" with Tertullian we say, "They be the interpretation of the law:" and with Eusebius we call them, "The word of God." We say that the priest indeed is a judge in this case, but yet hath no manner of right to challenge an authority or power, as saith Ambrose. *Jewell.*

[b] *Q.* Is there then no hope of salvation out of the Church? *A.* Out of it can be nothing but damnation, death, and destruction. For what hope of life can remain to the members, when they are pulled asunder and cut off from the head and body? They, therefore, that seditiously stir up discord in the Church of God, and make division and strife in it, and trouble it with

brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Therefore put away from among yourselves that wicked person. 1 Cor. v. 11, 13. Them that sin rebuke before all, that others also may fear. 1 Tim. v. 20. Which some having put away, (a good conscience) concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Tim. i. 20.

[b] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Rom. xvi. 17. If any man obey not our word by this epistle, note that man, and have no

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an heathen and publican, [c] until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

sects, (factionibus,) have all hope of safety by forgiveness of sins cut off from them, till they be reconciled, and return to agreement and favour with the Church. *Nowell*, p. 69.

company with him, that he may be ashamed. Yet count him not an enemy, but admonish him as a brother. 2 Thess. iii. 14, 15. A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Tit. iii. 10, 11.

[c] Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also. 2 Cor. ii. 6—10.

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XXXIV. *Of the Traditions of the Church.*

IT is not necessary that traditions and ceremonies be in all places [a] one, or utterly like; for at all times [b] they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through

[a] Of a truth unity and concord do best become religion: yet is not unity the sure and certain mark, whereby to know the Church of God. *Jewell.*

[b] God's Church ought not, neither may it be so tied to that or any other order now made, or hereafter to be made and devised by the authority of man, but that it may lawfully, for just causes, alter, change, or mitigate those ecclesiastical decrees and orders, yea, recede wholly from them, and break them, when they tend either to superstition, or to impiety; when they draw the people from God, rather than work any edification in them. This authority Christ himself used, and left it to his Church. He used it, I say; for the order or decree made by the elders for washing ofttimes, which was diligently observed of the Jews, yet tending to superstition, our Saviour Christ altered and changed the same in his Church into a profitable sacrament, the sacrament of our regeneration, or new birth. This authority to mitigate laws and decrees ecclesiastical the Apostles practised; when they, writing from Jerusalem unto the congregation that was at Antioch, signified unto them, that they would not lay any further burthen upon them, but these necessaries: that is, "that they should abstain from things offered unto idols, from blood, from that which is strangled, and from fornication," (Acts xv. 29.) notwithstanding that Moses's law required many other observances.——Positive laws made by princes, for conservation of their policy, not repugnant unto God's law, ought of all Christian subjects with reverence of the magistrate to be obeyed: not only for fear of punishment, "but also," as the Apostle saith, "for conscience sake." Conscience, I say, not of the thing, which of its own nature is indifferent, but of our obedience, which by the law of God we owe unto the magistrate, as unto God's minister. By which positive laws, though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drink, which God by his holy word hath left free to be taken and used of all men, with thanksgiving, in all places, and at all times; yet for that

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his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved of common authority, [c] ought to be rebuked openly, (that other may fear to do the like,) [d] as he that offendeth against the common order of the Church, [e] and hurteth the authority of the magistrate, [f] and woundeth the consciences of the weak brethren.

such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy; all subjects are bound in conscience to keep them by God's commandment; who by the Apostle willeth all, without exception, to submit themselves unto the authority of the higher powers. *Hom.* xvi. 2.

[c] Obey them that have the rule over you, and submit yourselves. Heb. xiii. 17. Them that sin, rebuke before all, that others also may fear. 1 Tim. v. 20. Warn them that are unruly, (or disorderly,) 1 Thess. v. 14. We hear there are some among you that walk disorderly.——If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thess. iii. 11, 14.

[d] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. iii. 6. Diotrephes, who loveth to have the preeminence, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 3 John 10. Let all things be done decently, and in order. 1 Cor. xiv. 40. Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order. Col. ii. 5.

[e] Submit yourselves to every ordinance of man for the Lord's sake. 1 Pet. ii. 13. Ye must needs be subject, not only for wrath, but also for conscience sake. Rom. xiii. 5. Submitting yourselves one to another in the fear of God. Eph. v. 21.

[f] I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ. Rom. xvi. 17, 18. When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ. 1 Cor. viii. 12. Take heed that ye despise not one of these little ones. Matt. xviii. 10. Let us not judge one another, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. Rom. xiv. 13. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. xv. 1.

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[g] Every particular and national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

[g] And though Christ said, "They worship God in vain that teach doctrines and commandments of men;" yet he meant not thereby to overthrow all men's commandments; for he himself was ever obedient to the princes and their laws, made for good order and governance of the people: but he reproved the laws and traditions made by the Scribes and Pharisees, which were not made only for good order of the people, (as the civil laws were,) but they were set up so high, that they were made to be right and pure worshipping of God, as they had been equal with God's laws, or above them: for many of God's laws could not be kept, but were fain to give place unto them. This arrogancy God detested, that man should so advance his laws to make them equal with God's laws, wherein the true honouring and right worshipping of God standeth, and to make his laws for them to be left off. God hath appointed his laws, whereby his pleasure is to be honoured. His pleasure is also, that all men's laws, not being contrary unto his laws, shall be obeyed and kept, as good and necessary for every commonweal, but not as things wherein principally his honour resteth; and all civil and man's laws either be, or should be made, to bring men the better to keep God's laws, that consequently, or followingly, God should be the better honoured by them. *Hom.* v. See Art. XX.

[g] Let us follow after the things which make for peace, and things wherewith one may edify another. Rom. xiv. 19. Let every one of us please his neighbour for his good to edification. Rom. xv. 2. Seek that ye may excel to the edifying of the Church. 1 Cor. xiv. 12. Let all things be done unto edifying. 1 Cor. xiv. 26.

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XXXV. *Of Homilies.*

THE second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1. *Of the right use of the Church* [a].
2. *Against peril of Idolatry* [b].
3. *Of repairing and keeping clean of Churches* [c].
4. *Of Good Works; first, of Fasting* [d].
5. *Against Gluttony and Drunkenness* [e].

[a] Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Eccles. v. 1. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 19, 20.

[b] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Exod. xx. 4—6.

[c] Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Haggai i. 4, 5, 6.

[d] I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away. 1 Cor. ix. 27.

[e] And take heed to yourselves, lest at any time your hearts be

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6. *Against excess of Apparel*[f].
7. *Of Prayer*[g].
8. *Of the place and time of Prayer*[h].
9. *The Common Prayer and Sacraments ought to be ministered in a known tongue*[i].
10. *Of the reverend estimation of God's word*[k].
11. *Of Alms-doing*[l].
12. *Of the Nativity of Christ*[m].
13. *Of the Passion of Christ*[n].
14. *Of the Resurrection of Christ*[o].
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ*[p].

overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi. 34.

[f] Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matt. vi. 31—33. That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works. 1 Tim. ii. 9, 10.

[g] Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. iv. 6. Continue in prayer, and watch in the same with thanksgiving. Col. iv. 2.

[h] Remember the sabbath day to keep it holy. Exod. xx. 8. I was in the spirit on the Lord's day. Rev. i. 10. Not forsaking the assembling of ourselves together, as the manner of some is. Heb. x. 25.

[i] Let all things be done to edifying. 1 Cor. xiv. 26.

[k] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works. 2 Tim. iii. 16, 17.

[l] Charge them that are rich in this world——that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17—19.

[m] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

[n] He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Is. liii. 5.

[o] If Christ be not risen, then is our preaching vain, and your faith is also vain——ye are yet in your sins. 1 Cor. xv. 14, 17.

[p] As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread

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16. *Of the Gifts of the Holy Ghost* [q].
17. *For the Rogation Days* [r].
18. *Of the state of Matrimony* [s].
19. *Of Repentance* [t].
20. *Against Idleness* [u].
21. *Against Rebellion* [x].

and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 26—29.

[q] (The coming down of the Holy Ghost on the day of Pentecost.) Acts ii. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23.

[r] For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 36.

[s] Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Heb. xiii. 4.

[t] Testifying both to the Jew and to the Greek repentance toward God, and faith toward our Lord Jesus Christ. Acts xx. 21.

[u] We hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2 Thess. iii. 11, 12.

[x] Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom. xiii. 1, 2.

The Names of the former Book of Homilies.

1. A fruitful Exhortation to the Reading and Knowledge of Holy Scripture [a]. 2. Of the Misery of Mankind, and of his Condemnation to Death everlasting by his own Sin [b]. 3. Of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting [c]. 4. Of

[a] The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Ps. xix. 7—11.

[b] The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22.

[c] By grace are ye saved through

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the True Lively and Christian Faith [d]. 5. Of Good Works annexed unto Faith [e]. 6. Of Christian Love and Charity [f]. 7. Against Swearing and Perjury [g]. 8. How Dangerous a thing it is to fall from God [h]. 9. An Exhortation against the Fear of Death [i]. 10. An Exhortation concerning Good Order, and Obedience to Rulers and Magistrates [k]. 11. Against Whoredom and Uncleanness [l]. 12. Against Contention and Brawling [m].

faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Eph. ii. 8, 9. We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. ii. 16.

[d] Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. i. 5. Faith worketh by love. Gal. v. 6.

[e] Faith, if it have not works, is dead, being alone.——By works was faith made perfect. James ii. 17, 22.

[f] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. xii. 37—39.

[g] Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness. Jer. iv. 2.

[h] Cast me not away from thy presence; and take not away thy Holy Spirit from me. Ps. li. 11.

[i] And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John v. 11—13.

[k] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God. 1 Pet. ii. 13—15.

[l] This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.

[m] If ye have bitter envying in strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. James iii. 14—16.

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XXXVI. *Of Consecration of Bishops and Ministers.*

THE [a] Book of Consecration of Archbishops and [b] Bishops, and Ordering of [c] Priests and [d] Deacons, lately set forth in the time of Edward

[a] It is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there hath been these orders of ministers in Christ's Church, bishops, priests, and deacons: which offices were evermore had in such reverend estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same, and also for public prayer, with imposition of hands, approved and admitted thereunto. And therefore, to the intent these orders should be continued and reverently used and esteemed in the Church of England, it is requisite that no man (not being at this present bishop, priest, or deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following. And none shall be admitted a deacon, except he shall be twenty-one years of age at the least. And every man which is to be admitted a priest shall be full four and twenty years old. And every man which is to be consecrated a bishop shall be full thirty years of age. And the bishop knowing, either by himself or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and, after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or holyday, in the face of the Church, admit him a deacon in such manner and form as hereafter followeth. *Preface to the Offices.*

[b] Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. 1 Pet. ii. 25. As my Father hath sent me, even so send I you. John xx. 21. His bishopric let another take. Acts i. 20. Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (ἐπισκόπους), to feed the Church of God, which he hath purchased with his own blood. Acts xx. 28. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. i. 5.

[c] Against an elder receive not an accusation but before two or three witnesses. 1 Tim. v. 19. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Tim. v. 17.

[d] Likewise must the deacons be grave——holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a

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the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such [e] Consecration and Ordering; neither hath it any thing that of itself is superstitious and ungodly. [f] And therefore whosoever are consecrated or ordered according to the rites

[f] There was a new form of ordinations agreed on by the bishops in the third year of King Edward; and when the Book of Common Prayer, with the last corrections of it, was authorized by Act of Parliament in the fifth year of that reign, the new Book of Ordinations was also enacted, and was appointed to be a part of the Common Prayer Book. In Queen Mary's time these acts were repealed, and those books were condemned by name. When Queen Elizabeth came to the crown, King Edward's Common Prayer Book was of new enacted, and Queen Mary's Act was repealed. But the Book of Ordination was not expressly named, it being considered as a part of the Common Prayer Book, as it had been made in King Edward's time, so it was thought no more necessary to mention that office by name than to mention all the other offices that are in the book. Bishop Bonner set on foot a nicety, that since the Book of Ordinations was by name condemned in Queen Mary's time, and was not by name received in Queen Elizabeth's time, that therefore it was still condemned by law, and that by consequence ordinations performed according to this book were not legal. But it is visible, that whatsoever might be made out of this, according to the niceties of our law, it has no relation to the validity of ordinations, as they are sacred performances, but only as they are

deacon, being found blameless. 1 Tim. iii. 8—10.

[e] Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. Numb. xxvii. 18, 19. Thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. Numb. viii. 9, 10, 11. Whom they set before the Apostles: and when they had prayed, they laid their hands on them. Acts vi. 6. Lay hands suddenly on no man. 1 Tim. v. 22. As my Father hath sent me, so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost. John xx. 21, 22. The Holy Ghost hath made you overseers. Acts xx. 28. The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. They being sent forth by the Holy Ghost, departed. Acts xiii. 2, 4.

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of that book, since the second year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

legal actions, with relation to our constitution. Therefore a declaration was made in a subsequent Parliament, that the Book of Ordination was considered as a part of the Book of Common Prayer: and to clear all scruples or doubts that might arise upon that matter, they by a retrospect declared them to be good: and from that retrospect in the Act of Parliament, the like clause was put in the Article, *Burnet.*

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XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this realm of England, and other his dominions, [a] unto whom the chief government of all estates

[a] Let us learn of St. Paul, the chosen vessel of God, that all persons having souls, (he excepteth none, nor exempteth none, neither priest, apostle, nor prophet, saith St. Chrysostom,) do owe of bounden duty, and even in conscience, submission and subjection to the "higher powers which be set in authority by God:" forasmuch as they be God's lieutenants, God's presidents, God's officers, God's commissioners, God's judges, ordained of God himself; of whom only they have all their power, and all their authority. And the same St. Paul threateneth no less pain than "everlasting damnation to all disobedient persons," to all resisters against this general and common authority, forasmuch as they resist not man, but God; not man's device and invention, but God's wisdom, God's order, power, and authority. *Hom.* x. 6.

"Submit yourselves, and be subject," saith St. Peter, "unto kings, as unto the chief heads, and unto rulers, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God." 1 Pet. ii. 13—15. I need not to expound these words, they be so plain of themselves. St. Peter doth not say, Submit yourselves unto me as supreme head of the Church: neither saith he, Submit yourselves from time to time to my successors in Rome: but he saith, Submit yourselves unto your king, your supreme head, and unto those that he appointeth in authority under him; for that you shall so shew your obedience, it is the will of God; God will that you be in subjection to your head and king. This is God's ordinance, God's commandment, and God's holy will, that the whole body of every realm, and all the members and parts of the same, shall be subject to their head, their king; and that, as St. Peter writeth, "for the Lord's sake;" and, as St. Paul writeth, "for conscience sake, and not for fear only." 1 Pet. ii. 13. Rom. xiii. 5. *Hom.* x. 3.

From thence (the holy decree of the laws of God) they all, whether they be parents, princes, magistrates, or other superiors,

[a] Submitting yourselves——to the king as supreme. 1 Pet. ii. 13. Kings shall be thy nursing fathers, and their queens thy nursing mothers. Is. xlix. 23. Saul was made head of the tribes of Israel. 1 Sam. xv. 17. They departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. 2 Chron. viii. 15.

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in this realm, whether they be [b] ecclesiastical or civil, in all causes doth appertain; and is not, nor ought to be, subject to any foreign jurisdiction.

whatsoever they be, have all their power and authority; because by these it has pleased God to rule and govern the world. *Nowell*, p. 20.

[b] Verily we grant no further liberty to our magistrates than that we know hath both been given them by the word of God, and also been confirmed by the examples of the very best governed commonwealths. For besides that a Christian prince hath the charge of both tables committed to him by God, to the end he may understand, that not temporal matters only, but also religious and ecclesiastical causes, pertain to his office.——Besides all these things, we see by histories and by examples of the best times that good princes ever took the administration of ecclesiastical matters to pertain to their duty. Exod. xii. 2 Chron. xiii. 1 Kings viii. 2 Chron. xxix. xvii. 2 Kings x. *Jewell.*

We see them have authority over bishops, receive from God commandments concerning religion, bring home again the ark of God, make holy hymns, oversee the priests, build the temple, make orations touching divine service, cleanse the temples, destroy the hill-altars, burn the idol-groves, teach the priests their duties, write them out precepts how they should live, kill the wicked prophets, displace the high-priests, summon together holy councils, sit together with the bishops instructing them what they ought to do; examine, condemn, and punish heretics, be made acquainted with matters of religion, subscribe and give

[b] They withstood Uzziah the king, and said to him, It appertaineth not unto thee, Uzziah, to burn incense to the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy rose up in his forehead; and they thrust him out from thence, yea himself hasted also to go out, because the Lord had smitten him. 2 Chron. xxvi. 18—20. David's care of the ark of God. 2 Sam. vi. 2. He divides the priests into courses. 1 Chron. xxiii. 6. Solomon built the house of God. 1 Kings vi. 14. He appoints the courses of the priests. 2 Chron. viii. 14. Asa reforms abuses in religion. 2 Chron. xiv. 2, 4. He farther reforms the nation, and takes an oath of the people to reform, and seek the Lord. 2 Chron. xv. 8—14. Jehoshaphat enjoins the princes and the Levites to teach the law of the Lord. 2 Chron. xvii. 7—9. He reforms abuses, and gives a religious charge to the judges. xix. 4—11. He appoints a fast. xx. 6. Hezekiah took counsel with the princes, to celebrate the passover, which had been long neglected. 2 Chron. xxx. 2. Writes letters and makes proclamation to assemble the people. 5—7. Ezra and Nehemiah reform abuses in religion. Ezra ix. 6. Neh. v. 6—9.

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Whereas we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not our princes the ministering either of God's word, or of the sacraments; the which thing the [c] Injunctions also lately set forth by Elizabeth our Queen do most plainly testify: but that only prerogative, which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

[d] The Bishop of Rome hath no jurisdiction in this realm of England.

sentence to determinations of councils; and do all these things, not by any other man's commission, but in their own name, and that both uprightly and godly: shall we say, it pertaineth not to such men to have to do with religion? *Jewell.* See Article XXI.

[c] For certainly her Majesty neither hath nor ever will challenge any authority, than that was challenged and lately used by the said noble kings of famous memory, K. Henry the VIII. and K. Edward the VI. which is and was of ancient time due to the imperial crown of this realm, that is, under God, to have the sovereignty, and over all manner of persons born within these her realms, dominions, and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them. *Injunctions by Queen Elizabeth,* 1559. *Sparrow's Coll.*

[d] And here let us take heed, that we understand not these or such other like places, which so straitly command obedience to

The king of Nineveh appoints a fast, which God approves. Jon. iii. 7—10. Josiah's care of the house of God. 2 Kings xxii. 3. He reads the law to the people, and takes an oath of the people to keep it, and reforms abuses in religion. xxiii. 2, 3.

[d] Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Matt. xx. 25, 26. Neither as being lords over God's heritage. 1 Pet. v. 3.

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[c] The Laws of the realm may punish Christian men with death, for heinous and grievous offences.

superiors, and so straitly punished rebellion and disobedience to the same, to be meant in any condition of the pretenced or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies: but the true meaning of these and such places be to extol and set forth God's true ordinance, and the authority of God's anointed kings, and of their officers appointed under them. And concerning the usurped power of the bishop of Rome, which he most wrongfully challengeth as the successor of Christ and Peter, we may easily perceive how false, feigned, and forged it is: not only in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and St. Peter teach most earnestly and agreeably obedience to kings, as to the chief and supreme rulers in this world, next under God: but the bishop of Rome teacheth, that they that are under him are free from all burdens and charges of the commonwealth, and obedience to their princes, most clearly against Christ's doctrine and St. Peter's. *Hom.* x. 2.

We say that there neither is nor can be any one man which may have the whole superiority in this universal state (of the Church): for that Christ is ever present to assist his Church, and needeth not any man to supply his room, as his only heir to all his substance: and that there can be no one mortal creature which is able to comprehend or conceive in his mind the universal Church, that is, to wit, all the parts of the world, much less able rightly and duly to put them in order, and to govern them. *Jewell.*

[d] And such evil persons that be so great offenders to God and the commonweal, charity requireth to be cut from the body of the commonweal, lest they corrupt other good and honest persons; like as a good surgeon cutteth away a rotten and festered member, for love he hath to the whole body, lest it infect other members adjoining unto it. *Hom.* vi. 2.

[c] He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. xiii. 4. Whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ezra vii. 26. A wise king scattereth the wicked, and bringeth the wheel over them. Prov. xx. 26. Whoso sheddeth man's blood, by man shall his blood be shed. Gen. ix. 6. They that take the sword shall perish with the sword. Matt. xxvi. 52.

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[f] It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

[f] And the places of Scripture which seem to remove from among all Christian men judgment, punishment, or killing, ought to be understood, that no man of his own private authority may be judge over others, may punish, or may kill. But we must refer all judgment to God, to kings and rulers, and judges under them, which be God's officers to execute justice; and by plain words of Scripture have their authority and use of the sword granted from God; as we are taught by St. Paul, that dear and chosen apostle of our Saviour Christ, whom we ought diligently to obey, even as we would obey our Saviour Christ, if he were present. Thus St. Paul writeth to the Romans; "Let every soul submit himself unto the authority of the higher powers, for there is no power but of God. The powers that be, be ordained of God. Whosoever therefore withstandeth the power, withstandeth the ordinance of God: but they that resist, or are against it, shall receive to themselves damnation. For rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same; for he is the minister of God for thy wealth. But and if thou do that which is evil, then fear; for he beareth not the sword for nought, for he is the minister of God, to take vengeance on him that doth evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience; and even for this cause pay ye tribute, for they are God's ministers, serving for the same purpose." Rom. xiii. 1—6. *Hom.* x. 1.

[f] There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house. Acts x. 1, 2. And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Luke iii. 14.

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XXXVIII. *Of Christian men's Goods, which are not common.*

THE riches and goods of Christians are [a] not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, [b] every man ought, of

[b] While we have time let us do good unto all men, and specially unto them that are of the household of faith. Gal. vi. 10. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7. Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. Ver. 17, 18, 19. God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10. To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love

[a] All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. Acts ii. 44, 45. The multitude of them that believed were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need. Acts iv. 32, 34, 35. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained was it not thine own? and after it was sold, was it not in thine own power? Acts v. 3, 4.

[b] He that honoureth his Maker, hath mercy on the poor. Prov. xiv. Give alms of such things as ye have. Luke xi. 41. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him. 1 Cor. xvi. 21. Support ye the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive. Acts xx. 35. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. Prov. xi. 24, 25. The liberal deviseth liberal things, and by liberal things he shall stand. Is. xxxii. 8. Whoso hath this world's good, and seeth his brother have need, and shutteth up his

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such things as he possesseth, liberally to give alms to the poor, according to his ability.

of God in him? 1 St. John iii. 17. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. iv. 7. Be merciful after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Ver. 8, 9. He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov. xix. 17. Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. xli. 1. *Sentences in the Offertory.*

bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17. The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Deut. xv. 11. As a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 5—7. &c. Charge them who are rich in this world, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life. 1 Tim. vi. 17—19.

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XXXIX. *Of a Christian Man's Oath.*

AS we confess that [a] vain and rash swearing is forbidden Christian men by our Lord Jesus

[a] Almighty God, to the intent his most holy name should be had in honour, and evermore be magnified of the people, commandeth that no man should take his name vainly in his mouth, threatening punishment unto him that unreverently abuseth it by swearing, forswearing, and blasphemy. *Hom.* vii. 1.

Q. What is it to take the name of God in vain? *A.* To abuse it either with forswearing, or with swearing rashly, unadvisedly, and without necessity, or with once naming it without a weighty cause.——They do great injury to God, which use his name only of a certain lewd custom and intemperate readiness of speech. *Nowell*, p. 16.

When men do swear of custom, in reasoning, buying, and selling, or other daily communications, (as many be common and great swearers,) such kind of swearing is ungodly, unlawful, and forbidden by the commandment of God: for such swearing is nothing else but taking of God's holy name in vain. *Hom.* vii. 1.

Whosoever wilfully forswear themselves upon Christ's holy Evangely, they utterly forsake God's mercy, goodness, and truth, the merit of our Saviour Christ's nativity, life, passion, death, resurrection, and ascension; they refuse the forgiveness of sins, promised to all penitent sinners, the joys of heaven, the company with angels and saints for ever; all which benefits and comforts are promised unto true Christian persons in the Gospel. *Hom.* vii. 2.

[a] Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil. Matt. v. 33—37. Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. James v. 12. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Ex. xx. 9. Instances of rash, unnecessary swearing. Israel. Judges xxi. 1—18. Saul. 1 Sam. xiv. 24, 39, 45. David. 1 Sam. xxv. 22. Job. 2 Sam. xix. 7. Herod. Mark vi. 23. Ye shall not swear by my name falsely, neither shalt profane the name of thy God: I am the Lord. Lev. xix. 12. I will be a swift witness against false swearers. Mal. iii. 5.

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Christ, and James his apostle: so we judge that [b] Christian religion doth not prohibit but that a

[b] *Q.* Is there any lawful using of the name of God in swearing? *A.* Yea, forsooth. When an oath is taken for a just cause, either to affirm a truth, specially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to maintain inviolate the honour of God, or to preserve mutual agreement and charity among men. *Nowell*, p. 16.

A lawful oath is nothing else but the swearer's religious affirming that he calleth and useth God, the knower and judge of all things, for witness that he sweareth a true oath, and that he calleth upon and wisheth the same God to be the punisher and avenger of his lying and offence if he swear falsely. *Nowell*, p. 17.

And here is to be noted, that lawful swearing is not forbidden, but commanded by Almighty God: for we have examples of Christ and godly men, in holy Scripture, that did swear themselves, and required oaths of others likewise. Thus did our Saviour Christ swear divers times, saying, "Verily, verily," (John iii.); and St. Paul sweareth thus, "I call God to witness," (2 Cor. i.); and Abraham, waxing old, required an oath of his servant, that he should procure a wife for his son Isaac, which should come of his own kindred, (Gen. xxiv.) and the servant did swear that he would perform his master's will, (Gen. xxi.) First, when judges require oaths of the people for declaration or opening of the truth, or for execution of justice, this manner of swearing is lawful. Also when men make faithful promises, with calling to witness of the name of God, to keep covenants, honest promises, statutes, laws, and good customs, as Christian princes do in their conclusions of peace, for conservation of commonwealths; and private persons promise their fidelity in matrimony, or one to another in honesty and true friendship: and all men when they do swear to keep common laws, and local statutes, and good customs, for due order to be had and continued among men; when subjects do swear to be true and faithful to their king and sovereign lord; and when judges, magistrates,

[b] Thou shalt fear the Lord thy God, and serve him; and shalt swear by his name. Deut. vi. 12, 13. Thou shalt swear, The Lord liveth, and thou shalt cleave unto him, and shalt swear by his name. Deut. x. 20. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Eccles. viii. 2. David sware unto Saul. 1 Sam. xxiv. 17, 21, 22. xxx. 15. Jonathan and David were sworn both of them in the name of the Lord. 1 Sam. xx. 13, 17, 42. (Asa with Judah) entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. And they sware unto the Lord with a loud voice. And all Judah rejoiced at the oath: for they had sworn with all their heart. 2 Chron. xv. 12—15.

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man may swear when the magistrate requireth, in a cause of faith and charity, [c] so it be done

and officers swear truly to execute their offices; and when a man would affirm the truth to the setting forth God's glory, (for the salvation of the people,) in open preaching of the Gospel, or in giving of good counsel privately for their souls' health: all these manners of swearing, for causes necessary and honest, be lawful. Hitherto you see, that oaths lawful are commanded of God, used of patriarchs and prophets, of Christ himself, and of his apostle Paul. Therefore Christian people must think lawful oaths both godly and necessary. For by lawful promise and covenants, confirmed by oaths, princes and their countries are confirmed in common tranquillity and peace. By holy promises, with calling the name of God to witness, we be made lively members of Christ, when we profess his religion receiving the sacrament of baptism. By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. By lawful oaths, which kings, princes, judges, and magistrates do swear, common laws are kept inviolate, justice is indifferently ministered, harmless persons, fatherless children, widows and poor men, are defended from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harm. By lawful oaths, mutual society, amity, and good order is kept continually in all commonalties, as boroughs, cities, towns, and villages: and by lawful oaths malefactors are searched out, wrong doers are punished, and they which sustain wrong are restored to their right: therefore lawful swearing cannot be evil, which bringeth unto us so many godly, good, and necessary commodities. *Hom.* vii. 1.

Q. May we therefore lawfully, whensoever we say truth, use an oath with it? *A.* I have already said, that this is not lawful; for so the estimation and reverence of the name of God should be abated, and should become of no price, and contemned as common. But when in a weighty matter the truth should otherwise not be believed, we may lawfully confirm it with an oath. *Nowell*, p. 16.

[c] First, he that sweareth may swear truly; that is, he must (setting apart all favour and affection to the parties) have the truth only before his eyes, and for love thereof, say and speak

If a man deliver unto his neighbour an ass, &c. and it die, or be hurt, or driven away, no man seeing it; then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof. Exod. xxii. 10, 11. Men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Heb. vi. 15.

[c] Thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness. Jer. iv. 2.

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according to the prophet's teaching, in justice, judgment, and truth.

that which he knoweth to be truth, and no further. The second is, he that taketh an oath, must do it with judgment; not rashly and unadvisedly, but soberly, considering what an oath is. The third is, he that sweareth, must swear in righteousness; that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousness of the matter or cause: all profit, disprofit, all love and favour unto the person for friendship or kindred laid apart. Thus an oath (if it have with it these three conditions) is a part of God's glory, which we are bound by his commandments to give unto him: for he willeth that we should swear only by his name; not that he hath pleasure in oaths; but like as he commanded the Jews to offer sacrifice unto him, not for any delight that he had in them, but to keep the Jews from committing idolatry; so he commanding us to swear by his holy name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water. (Isaiah xii.) *Hom.* vii. 1.

THE RATIFICATION.

This Book of Articles, before rehearsed, is again approved and allowed to be holden and executed within the realm, and by the assent and consent of our sovereign Lady ELIZABETH, by the grace of God of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House in their Convocation, in the year of our Lord 1571.

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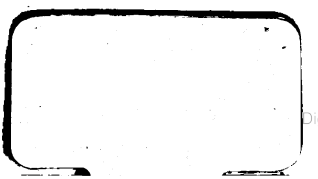
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